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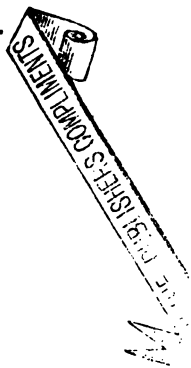
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142

ADVERTISEMENT.

THIS Book is intended to present, in continuous form, the main facts of the Gospel, but not necessarily in chronological order, as it has seemed better to group the teaching of our Lord and His Miracles in a form most easy to be committed to memory. For this purpose the Life of Christ is divided into distinct portions, and the Miracles are classified according to the locality in which they took place, as are also the Parables.

For all the prose lessons the Editor alone is responsible, he having written them himself; his main object being to render the Gospel narrative and teaching intelligible to children, rather than to insist on exact theological dogmatic precision beyond the comprehension of such juvenile readers.

For the permission to use the poetical extracts he begs to tender his grateful thanks to the respective Authors and Publishers.

JAMES RIDGWAY.

OXFORD, 1877.



CONTENTS.

NOTE.—*The Titles of the Lessons Printed in Italics are Poetical Pieces.*

CHAP.	PAGE	CHAP.	PAGE
1.—An Egyptian Sais, . . .	5	19.—Miracles by the Sea of Galilee (<i>continued</i>), .	60
2.—Birth of John the Baptist, . . .	7	<i>The Raising of Jairus' Daughter</i> ,	63
3.—The Birth of Jesus, . . .	10	20.—Miracles at Capernaum, . . .	64
4.—Account of Redeeming a Jewish Child, . . .	11	21.—Miracles at Capernaum (<i>continued</i>),	66
<i>A Little Child's Hymn</i> , . . .	16	22.—Miracles at Capernaum (<i>continued</i>),	67
5.—The Childhood of Jesus —Part I.,	17	23.—Miracles at Capernaum (<i>continued</i>),	69
<i>The Holy Child Jesus</i> , . . .	19	<i>Retirement</i> ,	71
The Childhood of Jesus —Part II.,	20	24.—Miracles near Capernaum,	72
<i>Hushed is the Voice of Judah's Mirth</i> ,	22	25.—Miracles near Capernaum (<i>continued</i>), . . .	76
6.—The Baptism,	23	<i>The Boy with the Five Loaves</i> ,	77
<i>A Sacred Melody</i> ,	24	26.—Miracles near Capernaum (<i>continued</i>), . . .	79
7.—The Temptation,	25	27.—Miracles near Capernaum (<i>continued</i>), . . .	82
<i>The Shepherd Boy</i> ,	27	<i>The Leper</i> ,	84
8.—The First Miracle,	28	28.—Miracles about Jerusalem,	85
<i>Cana</i> ,	33	<i>A Cherub</i> ,	89
9.—The First Year of Christ's Ministry, . . .	34	29.—Miracles about Jerusalem (<i>continued</i>), . . .	90
10.—Jacob's Well,	35	<i>What is that, Mother?</i> . . .	92
11.—Christ's Ministry in Galilee: Second Miracle, . . .	39	30.—Miracles in Judea, . . .	93
<i>The Synagogue</i> ,	41	31.—Miracles in Judea (<i>continued</i>),	95
12.—Christ's Ministry in Galilee (<i>continued</i>), . . .	42	32.—Miracles,	98
13.—The Sea of Galilee, . . .	44	<i>The Holy Land</i> ,	100
14.—Miracles on the Sea of Galilee,	46	33.—Parables,	101
<i>The Evening Hymn</i> ,	48	34.—The Parable Spoken by Our Lord in Galilee, . . .	103
15.—Miracles on the Sea of Galilee (<i>continued</i>), . . .	49	35.—Parables about Cultivation of the Plain, . . .	105
16.—Miracles on the Sea of Galilee (<i>continued</i>), . . .	51	36.—Parables about Cultivation of the Plain (<i>continued</i>),	106
<i>Morning Hymn</i> ,	53		
17.—Miracles by the Sea of Galilee,	54		
<i>Separation</i> ,	57		
18.—Miracles by the Sea of Galilee (<i>continued</i>), . . .	58		

CHAP.	PAGE	CHAP.	PAGE
37.—Parables about Cultivation of the Plain (<i>continued</i>),	109	56.—Christ's Last Week on Earth,	154
38.—Parables about Cultivation of the Plain (<i>continued</i>),	111	<i>Daily Morning Hymn</i> ,	156
<i>The Sower Sowing Seed</i> ,	113	57.—The Barren Fig-Tree,	157
39.—Parables belonging to Trade,	114	<i>The Light of the World</i> ,	159
40.—Parable belonging to Home Life,	117	58.—The Passover,	160
41.—Parables about Debt,	118	59.—The Betrayal of Jesus,	162
42.—Parable: The Debtors,	120	<i>The Agony</i> ,	165
43.—Parables Spoken in Judea,	122	60.—The Trial of Jesus,	166
<i>Early Piety</i> ,	124	<i>Bearing the Cross</i> ,	168
44.—Parables of the Vineyard,	125	The Story of the Cross,	169
45.—Parables of the Vineyard (<i>continued</i>),	126	61.—The Crucifixion of Jesus,	172
<i>The Promised Land</i> ,	128	<i>The Seven Words from the Cross</i> ,	174
46.—Parables in Judea,	129	62.—The Burial of Jesus,	176
47.—Parable: The Prodigal Son,	131	<i>The Night Watch</i> ,	177
<i>The Merciful Saviour</i> ,	133	63.—The Resurrection of Jesus,	178
<i>The Prodigal (continued)</i> ,	134	<i>The Resurrection</i> ,	181
48.—Parables in Judea (<i>continued</i>),	137	64.—The Ascension of Jesus,	182
<i>Effect of Example</i> ,	139	<i>Which art in Heaven</i> ,	183
49.—Parables in Judea (<i>continued</i>),	140	65.—The Gift of the Holy Ghost,	185
50.—Parables in Judea (<i>continued</i>),	141	<i>Thy Kingdom Come</i> ,	187
51.—Parables in Judea (<i>continued</i>),	144	66.—The First Sin and First Martyr,	188
52.—Parables in Judea (<i>continued</i>),	146	<i>The Happy Land</i> ,	190
53.—The Parable of the Ten Virgins,	148	67.—The First Great Convert,	190
54.—Christ's Sermons,	149	<i>Thy Will be Done</i> ,	193
<i>The Lord's Prayer</i> ,	151	68.—St. Paul's First Missionary Journey,	194
55.—The Lord's Prayer,	151	<i>Give us this Day our Daily Bread</i> ,	195
<i>The Love of God</i> ,	153	69.—St. Paul's Second Missionary Journey,	196
		<i>Forgive us our Trespases</i> ,	198
		70.—St. Paul's Third Missionary Journey, &c.,	198
		<i>Lead us not into Temptation</i> ,	200
		The Apostles' Creed in the Acts of the Apostles,	201
		<i>Deliver us from Evil</i> ,	201

THE NEW TESTAMENT HISTORY.

CHAPTER I.

AN EGYPTIAN SAIS.

THERE is a curious custom still to be seen in Egypt, and it must be one of the very first things that strikes an English person on visiting Cairo.

Whenever any one drives along the streets in his carriage, a groom runs in front, about thirty yards before the carriage, to clear the way. In narrow streets where there are no policemen or street sweepers, and where carriages are not very common, this custom is, no doubt, necessary. The groom is called a Sais; he is always a young man, dressed in a thin, white shirt, with open sleeves, that fly like wings behind him as he runs. This shirt is fastened round the waist by a girdle, and hangs down to his knees, the rest of his legs being bare.

He has a sort of cap on his head, and a long white stick or wand in his hand, with which he drives donkey, and even people, out of the way of his master's carriage. As he runs he cries out, "Make way for his Highness," or "for the Pasha," if the master is of that rank; if not, he only shouts out, "Make way," "Get out of the way," or some such warning.

Should there be a cart standing in the way, he will remove it; or if a large stone, or piece of timber should bar the progress, or run the risk of jolting the carriage as it goes over it, he will roll it to one side; so that no one can see this servant running and performing his duties without being at once struck with the office which St. John the Baptist tells us was his, that of a fore-runner.

preparing the way of the Lord, and *making* his paths *straight*.

In his humility, however, when people asked if he were the Christ, he put himself in a lower place still, and said he was not worthy to perform the very lowest duty of the meanest servant to Christ: "The latchet of whose shoes I am not worthy to stoop down and unloose," *i.e.*, to take off his dusty shoes and wash his feet, when he came in from a journey in that country.

It was this office Mary Magdalene performed when Simon, the rich Pharisee, gave Him no water to wash His feet, but she washed them with her tears; an office, too, which our Lord Himself performed when He washed the feet of His twelve apostles just before the Last Supper (Luke vii. 44).

But the Sais is a "footman;" and this was the duty of footmen, who got their name from this running *on foot* before their masters. They do not live long, for it is hard work. They get very hot, and being so thinly clothed, they catch cold when they have to stand waiting while their masters are calling at some house; so they often die of consumption quite young.

But it is not only in front of carriages that they run, because carriages were not used much in the East till quite lately. They run in front of their masters when they are riding on horseback, or on a mule, or even on a donkey, and shout in the same way for people to get out of the way, or to salute the great man, if he is a public officer.

So in the Book of Esther we read the custom existed, for Haman "brought Mordecai on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour" (Esther vi. 11). Haman acted as Sais or forerunner to Mordecai.

When, therefore, Pharaoh made Joseph the greatest man in the kingdom after himself, he sent "runners" to go before his chariot and cry out, "Bow the knee."

I was riding in a coach from Damascus along the high road when we met some country people on their mules, and our driver called out to them to jump down and

pay their respects to the Pasha. They stopped directly, all jumped off their mules, and even a gentleman off his horse, and all turned towards us, and made a very low bow. They did not mount again till we were past. This was only a joke of the driver, for we had no Pasha, but it shewed us the custom.

The rank of a person in the East is known by the number of runners he has before him. Great officials have always two, while the princes have, besides two footmen, one or two on horseback, who ride behind or beside them, and the king has more.

In the story of Joseph it is clear he had more than one, for *they* cried before him, "Bow the knee;" so, too, Jehu and Bidkar were the two mounted escorts that rode behind Ahab, when he went to take possession of Naboth's vineyard (2 Kings ix. 25).

When Ahab had been to Elijah's sacrifice on Mount Carmel, and had let him put all the prophets of Baal to death, Elijah prayed for rain; and when he saw the little cloud rise out of the sea, he told Ahab to be quick and ride home, for fear the rain should stop him, and Elijah, taking upon himself the humble office of a footman, girded up his loins and ran before Ahab to the entrance of Jezreel (1 Kings xviii. 46).

QUESTIONS.

What is a Sais? What is his duty? How is he dressed? What does he shout? Of whom does he remind you? What did John Baptist say of himself? What did he cry out? Why did he call himself a "forerunner"? What lower office did he shrink from? Who else held such offices? How is the rank of Eastern persons marked out? Who were Ahab's outriders? Who once acted as his Sais? When was this?

CHAPTER II.

BIRTH OF JOHN THE BAPTIST.

You know Solomon built a temple at Jerusalem, and there priests used to sacrifice on the altar in the court one lamb *every* morning at sunrise, and another *every* evening at sunset; and with the lamb they offered a cake made of

flour and oil, and a drink-offering of wine. There on another altar, in front of the curtain, by the Holy of Holies, they burnt incense every morning and every night (Exod. xxix. 39, 40; xxx. 7).

Now no priests lived at Jerusalem. They lived in towns all about the country, and they used to come up to Jerusalem in turns and take the service in the Temple for a week at a time; and when they came they drew lots which should offer the sacrifice, and which should burn incense.

Once a priest called Zach-a-ri-as came up to Jerusalem, and he drew the lot to burn incense; and as he was burning it all by himself in the inner temple, he saw an angel standing by the side of the altar, and he was afraid when he saw the angel; "but the angel said unto him, Fear not, Zach-a-ri-as, for thy prayer is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John" (Luke i. 13).

He had no child, and he had prayed to God to give him a son; and he was so pleased, that he could not believe it was true, for both he and his wife were very old, and people do not have children when they are very old. So he asked the angel, "How shall I know this? for I am an old man, and my wife well stricken in years."

"And the angel answering said unto him, I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to shew thee glad tidings. And behold thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season" (Luke i. 19, 20).

When he came out he could not speak to the people; and as soon as he had finished his seven days at the Temple, he went home to Hebron, in the land of Judah, where he lived.

And it came to pass, as the angel said, Elisabeth had a son; and when he was born all her relations and friends came and rejoiced with her. And when the child was eight days old, they circumcised the child, and they wanted to call him Zach-a-ri-as, after his father, but his mother said he was to be called John.

They did not like that name, because none of the family had ever been called by it; so they wrote on a slate to Zacharias what he would have him called, and he wrote, "His name is John."

As soon as he had written that, he was able to speak again. And he made a hymn and sang it, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people," &c., and that hymn has been sung by people ever since, and it is called "The Song of Zacharias."

This was so strange the people thought a great deal about it, and all the country talked about it, and wondered what sort of a child he would turn out; because, you see, an angel came to tell his father he was going to be born, and he told him what to call the child. Then he struck the father dumb; and as soon as he could speak again he sang a hymn of his own composing, and in his hymn he said, "Thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare His ways."

"And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel" (Luke i. 80).

NOTES.—*Temple*, a place of worship where animals were sacrificed and burnt on an altar. *Incense*, a kind of resin that smells very nice when it is burnt. *Stricken*, struck. "Well stricken in age" means getting old and infirm. *Gabriel*, one of the chief angels. Two other chiefs are Michael and Raphael. *Tidings*, news. *Circumcise*, to cut a piece out of the flesh as a mark that the child was one of God's people. *Hymn*—a religious song. *Redeemed*—saved from death one who has been condemned to death, by giving something instead of him. *Dumb*—not able to speak. *The Highest*—God. *Waxed*—grew. *The deserts*—the wilderness of Judea—i. e., the hills between Hebron and the Dead Sea.

QUESTIONS.

Where was Solomon's temple? What was the worship there? Who performed the service? How long did each priest stay there? How did the priests settle what each was to do? What sacrifices were there every day? What other offering? Where did the priests live? Who was Zacharias? What had he to do in the temple? Whom did he see there? What did he say to him? What did Zacharias answer him? Why did the angel strike him dumb? Who was his wife? Why did they not expect a son? What child did they have? Why did they call him John? What

does John mean? What happened to Zacharias at the circumcision? What hymn did he compose? Why did the people wonder? Where did John live?

THE BIRTH OF JESUS.

AT Nazareth, in olden time,
A peasant's cottage stood ;
There Joseph, the poor carpenter,
Toiled for his daily food.

An humble Virgin lived with him,
Beneath that lowly shed ;
And there her Son, our Saviour Christ,
In poverty was bred.

He had no glory here on earth—
No riches, and no state :
His little children must not care
For being rich or great.

Fine clothes, fine houses, pretty things
That please our longing eyes,
Would only make our hearts forget
Our treasure in the skies.

It would be wrong, on pomp or dress,
To spend our thoughts or hours ;
Another lesson Christ hath taught—
Shewing the simple flowers.

There's not a yellow buttercup,
Returning with the spring,
But it can boast a golden crown
As bright as any king.

The red rose and the lily fair,
That charm our summer's day :
There's not a lady in the land
As finely dressed as they.

They feel no proud, no foolish thoughts,
Because they are so fair ;

They wish for nothing, quite content
With sunshine and sweet air.

God gave to them their colours bright—
To us faith, hope, and love ;
And bade us fear the things of earth,
And seek the things above.

Hymns for Little Children.

CHAPTER III.

THE BIRTH OF JESUS.

SIX months after the angel went to Zacharias in the temple, he was sent to Nazareth, a little town quite at the other end of the land ; and there he came to a young woman called Mary, who was going to be married to a man named Joseph.

The angel Gabriel came to her, and told her she should have a son, and his name was to be called Jesus (*God our Saviour*) ; and the angel said more than this, for he went on :—"He shall be called the Son of the Highest : and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end" (Luke i. 32, 33).

Mary was rather frightened, and asked how that could be, because she was not married ; and the angel told her the Holy Ghost should come upon her, and that her child should be called "the Son of God." So we say in the Creed that Jesus Christ is God's "only Son, who was conceived by the Holy Ghost, born of the Virgin Mary." "And Mary said, Behold the handmaid of the Lord. Be it unto me according to thy word."

The angel told her that her Cousin Elisabeth was also going to have a son ; and Mary went off "in haste" to visit Elisabeth, and see if that was true, and she found it was quite true : for as soon as Elisabeth saw her she said,

"Blessed art thou among women, and blessed is the fruit of thy womb ; and whence is this to me, that the mother of my Lord should come to me. And blessed is she that believed ; for there shall be a performance of those things which were told her from the Lord " (Luke i. 42, 43, 45).



NAZARETH.

Then Mary sang a hymn which she made herself—
"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour ;" and that song is called by her name, and we sing it now.

Mary stopped with Elisabeth three months, and then she went back to Nazareth ; but her child was not born at Nazareth, and I will tell you why.

There was a law passed at Rome that everybody was to be taxed—to pay a tax for each person ; and as all the Holy Land belonged to the Romans, all the people there had to be taxed. So everybody was made to go to his

own parish, where his family belonged ; and both Joseph and Mary belonged to David's family.

You will see the angel said, God would give to Mary's child "the throne of His *father David*." Now David was the son of Jesse, the Beth-lehem-ite ; therefore Beth-lehem was the town to which Joseph and Mary belonged, and they had to go up there and get their names put on the register.

All the people that belonged to David's family had to go up there ; so when these two persons got there they found the inn quite full, and they were very poor, so they had to go and sleep on the hay in the cave where they put up the ass that Mary rode upon : for Joseph walked all the way.

While they were there Jesus was born in the stable, and Mary laid the little baby in the manger. But just when He was born some shepherds were watching their flocks all night on a hill just outside the city ; and all at once in the middle of the night, when it was quite dark, they saw a great light shining all round them, and then an angel came out of heaven and said, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

And the angel told them how they would know the child—"Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

And all on a sudden a whole host of angels came praising God and saying, "Glory to God in the highest, and in earth peace, good will toward men." And as soon as the angels were gone back again into heaven, the shepherds rose up and "came with haste, and found Mary and Joseph, and the babe lying in a manger."

"And the shepherds returned glorifying and praising God for all the things that they had heard and seen, as it was told unto them" (Luke ii. 4-20).

THE CIRCUMCISION AND PRESENTATION.—On the eighth day after He was born, they circumcised the child, and they called Him JESUS, as the angel had told Mary.

And on the fortieth day, Joseph and Mary took the child up to Jerusalem to present him to God in the Temple ; because the law of Moses ordered, that every

eldest boy should be either given to God for a priest, or else his father should *redeem* him by paying a sum of money for him.

So they took up the child Jesus, and presented Him in the Temple, and He became a priest, for they did not redeem Him; but Simeon, an aged Rabbi, took Him in God's name: and the Holy Spirit had told Simeon he should not die till he had seen the Christ; and that morning the Spirit told Simeon to go into the Temple, for he should see the Christ.

So the old man took the child in his arms and thanked God, saying, "Lord, now lettest thou thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation," &c. And that hymn is called the "Song of Simeon." Then he blessed both Mary and Joseph, and he told Mary that the child would bring both joy and sorrow.

Just then a very pious old woman, eighty-four years old, called Anna, came in, and she gave thanks too, and went and told all the good people in Jerusalem about it; so that a great many heard about this child.

But when Mary had made her offering of two little turtle doves (for she was too poor to offer a lamb), they all went back again to Bethlehem.

NOTES.—*Nazareth*, a city in the mountains of Galilee. *Throne*, the great chair in which kings sit. *Fruit of thy womb*, means "thy child." *There shall be a performance of those things*, means those things shall happen. *Rome*—a city in Italy, where the great emperor Cæsar Augustus lived, who was emperor of "all the world" at that time. *Holy Land*—Canaan, where the things happened that are written in the *Holy Book*, the Bible. *Bethlehem*—a town in Judah, about four miles below Jerusalem. *Register*—a book in which they enter people's names, ages, and trades. *Manger*—the trough out of which cattle feed in a stable. *Swaddling clothes* are bandages or rollers wrapped all round the baby. They do not in that country put clothes on poor people's babies. *Glorifying*, singing glory to God. *Rabbi*—a teacher of the Jewish law.

QUESTIONS.

To what other place did Gabriel go? To whom? For what? What did he say? What did Mary ask him? What did he answer? What words are there in the Creed about it? In what words did Mary shew her belief? What is a *handmaid*? Why

did she go to Elisabeth? What did Elisabeth say to her? How long did she stay? Why did she go to Bethlehem? What happened there? Where was Jesus born? Why? To whom was his birth told by an angel? What did the angel say? What did other angels sing? What did the shepherds find? What was the child called? Why? What did the name mean? Why was He presented in the Temple? Who received him? What did he say? Who else saw Him? What offering did Mary make? Why did she not offer a lamb?

CHAPTER IV.

ACCOUNT OF REDEEMING A JEWISH CHILD IN THE PRESENT DAY.

WHEN the firstborn son of a Jew is thirty days old, the father of the child invites his friends and relations to dinner to witness the ceremony.

Before dinner is quite over the father takes his child and presents him to the rabbi (who is, of course, always amongst those who are invited); and at the same time he places upon a small tray, which he holds in his hand, about twenty-five shillings' worth of silver money.

He then says to the rabbi, "This is my firstborn son, I wish to redeem him according to God's commandment, written in the Book of the Law" (Exod. xiii. 2; Num. xviii. 16, 17).

The rabbi replies, "Do you, indeed, wish to redeem this your firstborn son with the price prescribed in the law?"

To this the father answers, "I greatly desire to redeem my son, and here is the redemption money according to the law of Moses."

The rabbi then takes the money and returns the child to the father, who, holding a glass of wine in his hand, returns thanks to God for permitting him to behold this joyful day.

After the rabbi and the father have tasted the wine,

the former takes the tray with the money in his hand, and, placing it upon the child's head, says, "This" (money) "is instead of this" (child). "This is in exchange for this. This is the redemption of this; and may this child be well instructed in our law, enter in due time into the marriage state, and at the last be found full of good works. Amen."

While he says these words he holds the tray of money in *one* hand, and each time he says "this" in reference to the child, he lays the other hand upon the child, thus, "This" (holding up the tray) "is instead of this" (laying his hand upon the child).

The rabbi then blesses the child with these words:—

"The Lord make thee like Ephraim and Manasseh; may long life and peace be granted unto thee; may the Lord preserve thee from all evil, and may He preserve thy soul. Amen."

The Home and Synagogue of the Modern Jew.

A LITTLE CHILD'S HYMN.*

THOU that once, on mother's knee,
Wert a little one like me,
When I wake or go to bed
Lay Thy hands about my head;
Let me feel Thee very near,
Jesus Christ, our Saviour dear.

Be beside me in the light,
Close by me through all the night;
Make me gentle, kind, and true,
Do what mother bids me do;
Help and cheer me when I fret,
And forgive when I forget.

* Set to music by J. Tilleard. A. Cocks & Co., London.

Once wert Thou in cradle laid,
 Baby bright in manger-shade,
 With the oxen and the cows,
 And the lambs outside the house:
 Now Thou art above the sky;
 Canst Thou hear a baby cry?

Thou art nearer when we pray,
 Since Thou art so far away:
 Thou my little hymn wilt hear,
 Jesus Christ, our Saviour dear:
 Thou that once, on mother's knee,
 Wert a little one like me.
F. T. Palgrave,

CHAPTER V.

THE CHILDHOOD OF JESUS.

PART I.

ABOUT this time a great company of people with camels and mules and asses, and a long train of servants came to Jerusalem. They had come a very long journey from the far east, beyond Mesopotamia and Babylon. They were three kings with their attendants, so they went straight to Herod's beautiful palace that he had lately built outside Jerusalem; and when they saw Herod and had saluted him, they said, "Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him."

Then they told him how they were learned men, who studied the stars and the heavens, and they had seen a new star shining very brightly, and that their books told them an old prophet of theirs (Balaam, most likely) had said, "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and destroy all the chil-

dren of Sheth" (Num. xxiv. 17). And this was that star, as they thought; for all the world expected a great man to be born in Judea about that time.

"When Herod the King had heard these things, he was troubled and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born; and they said unto him, In Bethlehem of Judea: for thus it is written by the prophet (Micah), And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel" (Matt. ii. 1-6).

Then Herod sent for these three wise men privately, and questioned them very exactly as to the time when the



BETHLEHEM.

star was first seen; and he sent them to Bethlehem, and told them to seek for Him, and when they had found Him, to come and tell him, that he might go and worship Him also. So they went on to Bethlehem, which is only about an hour's walk; and as soon as they got outside Jerusalem they saw the star again, standing right over

Bethlehem, and when they went into the house (for Joseph and Mary had gone into a house now), they fell down before the child and offered Him gifts of gold (as if He were a king), of frankincense (as if He were God), and of myrrh (as a mortal man).

That night God sent an angel to them in a dream, to tell them not to go back to Herod, but to return home another way; so they did. But when Herod found they did not come back, he was very angry; and being a very wicked cruel man, he sent soldiers to kill every little boy in Bethlehem, and in all the villages round about, of two years old and under, so that he might be sure to kill Jesus.

But as soon as the wise men were gone, an angel came to Joseph in a dream, and told him to take the young child and His mother and fly into Egypt, and stay there till God should tell him. So he rose early the next morning, and he put them on an ass, and took them down into Egypt, and they escaped.

There was great wailing and weeping amongst the mothers of Bethlehem, when they saw their little babies torn from their breasts and cut to pieces by the soldiers; and it seemed as if Rachel (Jacob's wife, who lay buried in a great tomb just outside their city) was awoke from her sleep, and cried out with the women, "weeping for her children, and would not be comforted, because they were not."

THE HOLY CHILD JESUS.

JESUS, teach me how to pray,
Suffer not my mind to stray,
Send all wand'ring thoughts away,
Sweet, holy Child.

Let me not be rude or wild,
Make me humble, meek, and mild,
Pure as Thou, and undefiled,
Sweet, holy Child.

When I work, or when I play,
Be Thou with me through the day,
Teach me what to do and say,
Sweet, holy Child.

Make me love my mother blest,
Safe beneath her care to rest,
As a bird within its nest,
Sweet, holy Child.

When the hour of sleep is nigh,
Then may angels standing by
Take me in their arms to lie,
Sweet, holy Child.

THE CHILDHOOD OF JESUS.

PART II.

When Herod was dead the angel appeared to Joseph again, and told him to go back into the land of Judea, for they were dead who sought the life of the Child. So they all went back; but as Joseph heard that one of Herod's sons was ruler of Judea, who was as cruel as his father, he went on to Nazareth, where he lived before, and settled there; so another prophecy came true—that Jesus should be called a Nazarene; and the people did call him "Jesus of Nazareth."

Once a year his parents went up to Jerusalem to keep the Passover, and as soon as He was old enough they took Him with them. He was twelve years old, at which age Jewish boys were expected to begin to keep the law of Moses, and they had to go before some rabbi and be questioned on the law and on their duties, to see if they knew what they ought to do.

So as Jesus was up in Jerusalem, He went to the temple by Himself to be questioned by the great teachers there. But Joseph and Mary had started off home again to Galilee;

and as there was a very large company going together, they did not miss Him till night, when they all stopped to encamp. They thought He was somewhere with the other children; but now they sought Him amongst their kinsfolks and friends, and found Him not. It is said to be Beeroth, a few miles from Jerusalem, where they rested that night.

Next morning they went back to the city, and on the third day they found Him at the Temple, sitting at the feet of the teachers, listening to them and asking them questions; and all that heard Him were astonished at His understanding and answers.

Then His mother said to Him, "Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought me? wist ye not, that I must be about my *Father's* business" (Luke ii. 48, 49), or "that I should be in my Father's house?" For, you know, God was His Father, and God's house, the Temple, would be His Father's house.

But "they did not understand the saying which He spake unto them." And He went down with them to Nazareth, and was obedient to them, and grew in wisdom and in stature, and in favour both with God and man; but His mother kept all these sayings in her heart.

NOTES—*Mesopotamia*, a country between the Rivers Tigris and Euphrates, from which Abram came. *Babylon* was the great city on the Euphrates. *Learned men*, or *wise men*, were a class of men who spent their time in study. *Sceptre* is the staff of a king. *Chief Priests* were those who had been High Priests, or else the heads of the different *courses* of priests. *Scribes* were lawyers. *Frankincense*, a sort of gum that smells nicely when it is burnt. *Myrrh*, a sort of shrub used in making ointment.

QUESTIONS.

Where did the three kings come from? What made them come? To whom did they go? What did they ask? Who gave the answer? What was it? Who were the Chief Priests? and Scribes? Why was Herod troubled? What did he tell them to do? Why? Where did they find the Child? What did they give Him? Why those three things? Why did not the wise men go back to Herod? Why are they called "wise men?" What did Herod do? Why did he fix on two years? Who was said to weep for her children? What does that mean? Who

was Rachel? What had she to do with Bethlehem? How was the Child saved? Where did they go when they came back from Egypt? Why? What prophecy was fulfilled by it? What did Jesus do when He was twelve years old? Whom did He mean by His Father? How long was he lost?

“HUSHED IS THE VOICE OF JUDAH'S
MIRTH.”

“In Rama was there a voice heard, lamentation and weeping and great mourning; Rachel weeping for her children, and would not be comforted, because they are not” (Matt. ii. 18).

HUSHED is the voice of Judah's mirth,
And Judah's minstrels, too, are gone,
And harps that told Messiah's birth
Are hung on Heaven's eternal throne.

Fled is the bright and shining throng
That swelled on earth the welcome strain,
And lost in air the choral song
That floated wild on David's plain:

For dark and sad is Bethlehem's fate,
Her valleys gush with human blood;
Despair sits mourning at her gate,
And murder stalks in frantic mood.

At morn the mother's heart was light,
Her infant bloomed upon her breast;
At eve 'twas pale and withered quite,
And gone to its eternal rest.

Weep on, ye childless mothers, weep;
Your babes are hushed in one cold grave;
In Jordan's streams their spirits sleep,
Their blood is mingled with the wave.

CHAPTER VI.

THE BAPTISM.

WHEN John was thirty years old he began to preach near the plains of Jericho, telling the people to repent, as the kingdom of heaven was at hand. They thought he meant the end of the world was coming, and they knew the Messiah would come first. So all the people from the country all about, and from the great city Jerusalem, went to hear him.

He was a rough-looking man, with a coarse shirt, of a kind of canvas made of camel's hair, and a leathern belt round his waist—just such a dress as all the shepherds about those hills wear now. He lived a hard life on the mountains, eating what he could get in that barren place—wild honey that dropped from the trees, like what Jonathan tasted (1 Sam. xiv. 26, 27), and locusts boiled in the salt water of the Dead Sea. So the people thought it was Elijah, whom God took up into heaven, come down again. But he said he was not.

He said I am he that is spoken of by the prophet, "The voice of one crying in the wilderness, saying, Prepare ye the way of the Lord, make His paths straight." He was the "forerunner," to shout and tell the people a great man was coming:—"Make ready, make ready," "Bow the knee," "Behold your King cometh!"

He was just what his father had said, "Thou, child, shalt be called the prophet of the Highest, for thou shalt go *before the face of the Lord to prepare His way before Him.*"

So he told them that one mightier than he was coming, who was like a gardener with an axe in his hand, going about to cut down all the trees that did not bear good fruit, and like a farmer who was going to winnow all the chaff from the wheat. The wheat He would gather into barns, but the chaff He would burn with fire.

This seemed to be just the warning of the last day; so many people were afraid, and said, What shall we do? And John answered, Repent, and be baptized every one of you, confessing your sins; and they did so. John bap-

tized a great many in the River Jordan, so he is called "John the Baptist."

Now he did not know exactly which was the Messiah; but the Holy Spirit told him, upon whomsoever he should see the Holy Ghost descending and lighting upon Him, that same was He.

As he was baptizing, Jesus came to be baptized. When John saw Him, and knew how good He was, he said, I have need to be baptized of Thee, and comest Thou to me? But Jesus said, "Suffer it to be so now;" so he baptized Him; and as soon as He had done so, the heavens opened to him, and he saw the Holy Ghost coming down in the form of a dove and lighting upon Jesus, and a voice from heaven said, "This is my beloved Son, in whom I am well pleased."

NOTES.—*Plains of Jericho* are a flat piece of meadow land running along the banks of the Jordan down to the Dead Sea. *Kingdom of heaven* meant the coming of the Christ. *Messiah* was the Hebrew name for Christ. *Locust*, a kind of insect something like a grasshopper. It is still eaten by the very poorest people. *Forerunner*, a footman who runs before the carriage of a king to tell the people to make way for him. *Winnow*, to shake the wheat and blow off the chaff by wafting a fan over it. *Lighting* means alighting or settling.

QUESTIONS.

How old was St. John when he began to preach? Where did he preach? Who came to hear him? What did he preach about? How was he dressed? What did he live upon? Who did they think he was? Why? What is meant by a *forerunner*? Who was to come after him? What would he be like? Who were meant by the wheat? and the chaff? What did John advise the people to do? Why did not John like to baptize Jesus? What did he see at the baptism of Jesus? What did he know from seeing that? What did the *voice* say? Whose voice was it?

A SACRED MELODY.

BE thou, O God! by night, by day,
My guide, my guard from sin,
My life, my trust, my light divine,
To keep me pure within :

Pure as the air, when day's first light
A cloudless sky illumines,
And active as the lark that soars
Till heaven shines round its plumes.

So may my soul, upon the wings
Of faith unwearied rise,
Till at the gate of heaven it sings
Midst light from paradise.

CHAPTER VII.

THE TEMPTATION.

AND Jesus, being full of the Holy Ghost, was led by the Spirit into the wilderness, on those barren mountains round the Plain of Jericho, and was tempted of the devil forty days. All that time He ate nothing; and at the end of those days, when He was very hungry, the devil said to Him, "If thou be the Son of God, command that these stones be made bread." But Jesus answered him in the words of the Bible, "Man shall not live by bread alone, but by every word of God."

Then the devil took Him to Jerusalem, and set Him on the roof of "The Porch" of the Temple, looking down that steep rock into the deep valley of the Kedron, where St. James was afterwards thrown down and killed.

And the devil said, "If Thou be the Son of God, cast Thyself down hence, for it is written, He shall give His angels charge concerning Thee, and in their hands shall they bear Thee up, lest at any time Thou dash Thy foot against a stone."

But Jesus knew it would be wrong to do that merely to see if God would do what He had said in the Psalms He would; so He answered, "It is written, Thou shalt not tempt (*i.e.*, make trial of) the Lord thy God."

Last of all the devil took Him up into a very high mountain, supposed to be that same mountain from which Moses saw all the Promised Land. Here he shewed Him all the kingdoms of the world and their riches and glory in a moment of time ; and he said, " All these will I give Thee if Thou wilt fall down and worship me."

But Jesus said, " Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." How could Christ worship any one but the one God ? Then the devil left him, and angels came and ministered to Him.

The next day John the Baptist saw Him coming back to him, and he pointed to Him, and said to some of his disciples, " Behold the Lamb of God that taketh away the sins of the world. This is He of whom I said unto you, He that cometh after me is preferred before me, for He was before me. He must increase, but I must decrease."

So Andrew and Peter, two of John's disciples, followed Jesus and went back with Him to Galilee. They afterwards found Philip and Nathanael, and they joined Him, too ; so they all walked back together.

NOTES.—*Porch* is Solomon's porch, a long gallery with rows of pillars on each side: it ran along one end of the square where the Temple was. *Disciples* are scholars. *Lamb of God*—a lamb was sacrificed by God's orders to take away people's sins ; that lamb was to be used instead of Christ till He came : then He would be the real Lamb that God would provide to take away the sins of the world (see Abraham's words, Gen. xxii. 8).

QUESTIONS.

Where did Jesus go ? For what purpose ? What made Him hungry ? How did the devil tempt him *first* ? What did Jesus say ? How the *second* time ? What did He answer ? How the *third* time ? What did Jesus say ? Where did He get His answers from ? What should we learn from that ? What was "the porch ?" What is meant by *tempt* ? What was the high mountain ? What disciples of John went after Jesus ? Who told them to do so ? Why ? Where did they go with Him ? Why did John call Him "The Lamb of God ?"

THE SHEPHERD BOY.

UPON the mountain's sunny side,
Far up the grassy steep,
All day the little shepherd boy
Keeps watch beside his sheep.

He comes there ere the red of dawn
Has faded from the heaven ;
He stays there till the first bright dews
Begin to fall at even.

The hours, so full of change to us,
To him unvarying pass :
I ever see him lying there,
Outstretched upon the grass.

The yellow blossoms on the furze
Do close beside him blow ;
He stretches out a listless hand,
And plucks them as they grow.

And sometimes the long feather grass
With idle hand he weaves ;
Or pulls the purple clover flower,
And sucks its honeyed leaves.

But still he lieth there, his face
Upturned to the blue sky,
And sees the broad sun wax and wane,
And marks the shadows fly.

The sun-bleached locks upon his brow
Wave softly in the wind ;
I often wonder, as I pass,
What thoughts are in his mind.

And still I think that simple child,
Thus far from strife and ill,
Alone with sun, and cloud, and field,
Upon the wide green hill,

Has surely with God's wondrous things
In closer commune grown,
And holy thoughts have come to him
Out in the pasture lone.

He needs must think Whose hand outspread
That sky so bright and wide,
And carved the little blade of grass
He looks on at his side.

And when a shadow on the turf
Has paused awhile and fled,
He deems, perchance, some guardian wing
Was folded o'er his head.

And when the gloom of twilight falls,
Just as he hastens home,
He thinks how angels in the night
Did once to shepherds come.

Still to his eye the sunset clouds,
With amber tipped and gold,
Are gates before a brighter world,
Oh might they once unfold !

I know not if, in truth, his heart
Thus glows with dreams of joy ;
But such, I deem, might well befit
A lonely shepherd boy.

Mrs. C. Alexander.

CHAPTER VIII.

THE FIRST MIRACLE.

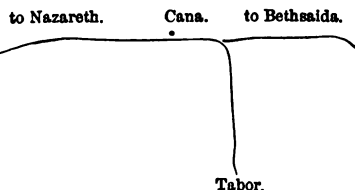
PART I.

JESUS and his four companions went back to Galilee together. They all had to go the same way, for they lived near together. For about three days they would travel the same road.

They could either go up the valley that Joshua

and the Israelites went from Jericho to Ai, and then on to Shechem, where Abram built his first altar, and where Joshua made all the people swear to the covenant; or, as is more likely, they would keep away from the people of Samaria, who hated Jews, and would go up the Jordan by Jabesh-Gilead, where Saul was buried; and across to Beth-shan, where the Philistines hung the bodies of Saul and Jonathan on the walls; and then along the valley, past the well where Gideon's army lapped with their tongues, onward between Jezreel and Shunem, across the plain of Es-dra-e-lon, round Mount Tabor, and up the mountain behind it.

When they got to the top of that hill their road would divide—one going to the right to Bethsaida, where Simon, Andrew, and Philip lived, the other to the left to Nazareth, where Jesus lived. A very little way on this road was Cana, where Nathanael lived.



It would most likely be evening when they reached the top of the hill, for the next day was "the third day," and it would be very good walking to get there even late at night on the second day; so it would be another day's journey for them to get home—all but Nathanael; and he no doubt invited them to stay the night at Cana, which was not an hour out of the way of Simon and Andrew, and was in Jesus' way.

But when they got to Cana Jesus found His mother was there. She was come to the wedding of some one belonging to her, and they invited both Jesus and his companions to the wedding.

"The third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called and his disciples to the marriage.

"And when they wanted wine, the mother of Jesus saith unto Him, They have no wine.

"Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come,

"His mother saith unto the servants, Whatsoever He saith unto you, do it.

"And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

"Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

"And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

"And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him" (John ii. 1—11).



KEFR-KENNA.

PART II.

A Jewish wedding is not at all like ours. It all took place at the house of the bride's father; and there was a great deal of feasting.

If the people were rich they feasted for many days,

and the bride sat in state with her bridal dress on, and all covered with jewels, while all her friends came to wish her happiness and to bring her presents. But if they were poor, all would be done in one day. This would be a poor family, for we see they had not even wine enough.

They would all meet in the open courtyard in the middle of the house, or in the "upper room;" the bridal party, consisting of the bride and bridegroom, their fathers and mothers, and the rabbi (*i.e.*, the minister) would stand at one end under a canopy, made of cloth or silk, held up at the corners by four poles.

Under the canopy was a table, on which a jar or bottle of wine would be placed, and some empty cups. When the bride was brought in by her father, she would be led three times round the bridegroom, and then he would take and lead her round the outside of the canopy, all the people throwing grains of corn over them, saying, "He maketh peace in thy borders, and filleth thee with the finest wheat flour."

Then the rabbi took a cup, filled it with wine, and said a prayer, and gave the cup to the bride and groom, who both tasted the wine. Then would follow the marriage service, till it came to the seven blessings, and then another cup of wine (the cup of blessing) would be filled; each would hold a cup in their hand and drink it off.

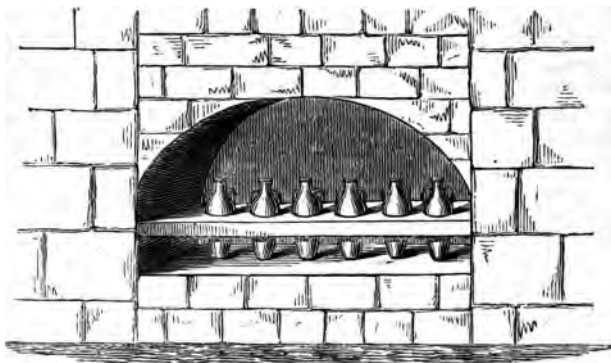
Then the bridegroom dashed his cup on to the ground, and stamped it to powder, swearing that he would remain faithful to his marriage vow till the pieces of that cup came together again (*i.e.*, for ever).

It is very likely that in our Lord's time many more cups were drunk at other parts of the service, just as there were at the Passover, and so by the time they came to the blessings the wine was all gone. But that was the chief part of the ceremony, and they would not think it right to finish the service without it.

Then His mother comes to Jesus and tells Him they have no wine for the blessing. She knew He *could* make it if He would, but she had never seen Him do it. He heard what she said, and He answered, "What is that to me and thee? *Mine* hour is not yet come."

It was *coming*, for He had just been baptized with the Holy Ghost; but He did not intend to begin quite so soon. He meant to begin at Capernaum, but this came in His way, and here was a chance forced on Him; so as His mother had faith in Him, and she told the servants to do whatever He told them, He said, "Fill the water-pots with water," and they filled them up to the brim.

In every house in that hot country you will see, close to the door, a stone shelf with round holes in it, like a washstand, fixed in an arched recess in the wall, and in those holes a row of earthen jars, holding water ready for use, because they have to fetch all their water from the well.



WATER-POTS IN A RACK.

There were six of these water-pots at this house, and when they were all filled from that well at Cana, which is very good and very clear, Jesus said, "Draw out now and bear (that is, carry) some to the rabbi," who was very likely stopping in the service waiting for it. Then the rabbi filled the cups all round, and he said the seven blessings, and they all drank the wine, and the ceremony was over.

Then the rabbi said to the bridegroom, that most men at the *beginning* of the feast gave the best wine, and then brought out that which was worse when people had drunk a good deal, because they could not so well taste the

difference ; but he said, "Thou hast kept the good wine until now," for "he did not know whence it was."

We do not know that all the water in the six water-pots was turned into wine. St. John only tells us, that what they drew out and took to the rabbi was changed into very good wine, and that "the servants which drew the water knew" how it came to be changed.

NOTES.—*Cana* is now called *Kefr-Kenna*, i.e., the village of Kenna. *The third day* means the third from their starting. *Canopy*, a sort of awning held up on four poles. *Rabbi* is the Jewish minister who conducts the service ; in the Bible he is called "the president," or "ruler of the feast." *Water-pots* were large earthenware jars. *Miracle*, something very wonderful, different to what is natural.

QUESTIONS.

Who were the four companions of Jesus ? Why did they all go together ? Where did each live ? Which way would they go ? What village was near where they would part ? What happened at Bethshan ? at Jabesh-Gilead ? What do you know about Jezreel ? and Shunem ? What was going on at Cana ? Whom did Jesus find there ? Where was a marriage performed ? Why was wine wanted ? Tell me what the ceremony was ? When was the wine most wanted ? How did these people get it ? What were the water-pots ? Where were they ? How do we know the water was made wine ? Who said it was very good ? Who knew all about it ? How much wine did Jesus make ?

CANA.

DEAR FRIEND ! whose presence in the house,
 Whose gracious word benign
 Could once, at Cana's wedding feast,
 Change water into wine,
 Come, visit us ! and when dull work
 Grows weary, line on line,
 Revive our souls and let us see
 Life's water turned to wine.
 Gay mirth shall deepen into joy,
 Earth's hopes grow half divine,
 When Jesus visits us to make
 Life's water glow as wine.

The social talk, the evening fire,
The homely household shrine,
Grow bright with angel visits when
The Lord pours out the wine.

For when self-seeking turns to love,
Not knowing mine nor thine,
The miracle again is wrought,
And water turned to wine.

J. F. Clark.

CHAPTER IX.

THE FIRST YEAR OF CHRIST'S MINISTRY.

CLEANSING THE TEMPLE.—At the beginning of His work, Jesus went up to Jerusalem to keep the passover. And when He went into the Temple He found people in the courtyard selling oxen, and sheep, and doves, for those who wanted to sacrifice, so that they could always find just the very animal that Moses ordered for the sin they wished to have forgiven by God. It was all very handy, and the priests let them do it, because it was so handy.

Then there were money-changers there, too, ready to change any foreign money into Hebrew, or just what the people would take for the cattle. All the taxes to the Temple and the fees to the priests had to be paid in Hebrew money: so if a Jew came from Greece or Italy or Egypt, he must change his money. Then there was a good deal of Roman and Greek money used in Palestine; for we read in the Gospels of a "penny" and a "farthing" (which were Roman coins); but the priests would not take them.

When Jesus saw all this traffic, He was angry, and He took a piece of cord and twisted it into a whip, and drove the cattle out, and He upset the desks of the money-changers and spilt the money; and said, "Take these

things hence, for it is written, My house shall be called the house of prayer, but ye have made it a den of thieves."

That night one of the rulers came to Him to ask Him what he should do, that he might be saved; and Jesus told him about baptism. The man's name was Nicodemus, and he was one of those two that buried Jesus when He was killed.

Going back to Galilee with His disciples, He went the straight road through the middle of the country, and on the second day He came to Shechem, where all the twelve sons of Jacob were buried, and where Jacob had dug a well.

It was the place where Abram built his first altar, and where God first appeared to him after he left Haran, and it was where Joshua took all the people up as soon as they got into Canaan, and made them promise to keep God's commandments.

QUESTIONS.

At what feast did Jesus begin His work? Where? What did He find in the Temple? What did He do? Why were they there? Who came to Him by night? What for? Which way did Christ go back? Where did He stop on the way? What had happened there before?

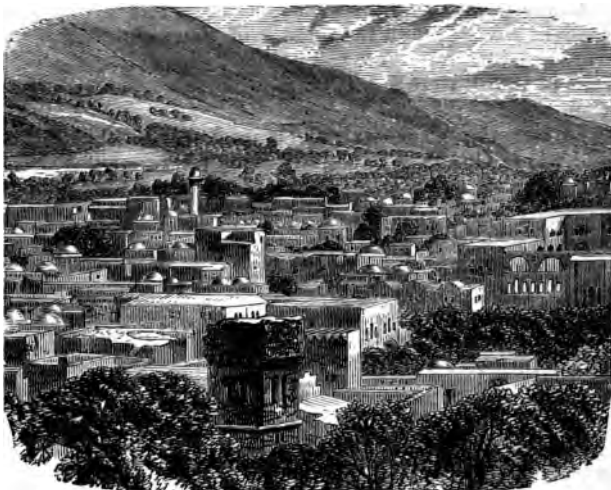
CHAPTER X.

JACOB'S WELL.

It was just about noon: Jesus was tired and hot with His walk there, and He sat down by the side of the well that Jacob dug. There was a woman at the well drawing water, with a pitcher let down by a rope. She came from the city of Shechem (they called it Sychar at this time) close by, and she was a Samaritan, not a Jewess, but a heathen who had learnt a little of the Jews' worship and tried to follow it in a way.

These Samaritans pretended to be Jews, children of Abraham; and as they lived where Abraham built the

first altar, and where Joshua built his first altar, and where all the twelve sons of Jacob were buried, they thought their place more sacred than Jerusalem; and so they set up a temple on their own mountain, and they said it was more holy than Solomon's Temple. So the Jews hated them, and would have nothing to do with them.



SYCHAR, THE ANCIENT SHECHEM.

“Jesus saith unto the woman, Give me to drink.

“(For His disciples were gone away unto the city to buy meat.)

“Then saith the woman of Samaria unto Him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

“Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water.

“The woman saith unto Him, Sir, thou hast nothing

to draw with, and the well is deep: from whence then hast thou that living water?

"Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

"The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw.

"Jesus saith unto her, Go, call thy husband, and come hither.

"The woman answered and said, I have no husband.

"Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

"The woman saith unto Him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

"Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

"Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him.

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth.

"The woman saith unto Him, I know that Messias cometh, which is called Christ: when He is come, He will tell us all things.

"Jesus saith unto her, I that speak unto thee am He.

"And upon this came His disciples, and marvelled that He talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

"The woman then left her water-pot, and went her way into the city, and saith to the men, Come, see a man which told me all things that ever I did : is not this the Christ ?

"Then they went out of the city, and came unto Him.

"In the meanwhile His disciples prayed Him, saying, Master, eat.

"But He said unto them, I have meat to eat that ye know not of.

"Therefore said the disciples one to another, Hath any man brought Him ought to eat ?

"Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish His work.

"Say not ye, There are yet four months, and then cometh harvest ? behold, I say unto you, Lift up your eyes, and look on the fields ; for they are white already to harvest.

"And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did.

"So when the Samaritans were come unto Him, they besought Him that He would tarry with them : and He abode there two days.

"And many more believed because of His own word ; and said unto the woman, Now we believe, not because of thy saying : for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world.

"Now after two days He departed thence, and went into Galilee" (John iv. 7-43).

NOTES.—*This mountain* was called Gerizim: *Living water* means both fresh spring water, and the water of *life*: the woman thought He meant the former ; but He meant the latter. *Marvelled* means wondered. *They are white*, referred to the people coming out and covering the fields all over, till the fields looked all white, because the people there all wore white clothes.

QUESTIONS.

Whom did He meet at Jacob's well ? For what did He ask her ? Why was she surprised ? What did he mean by *living water* ? Whom did He tell her to fetch ? What was the mountain ? What did she say about it ? What was His answer ? How ought God to be worshipped ? Who did she say

would set them right? Who did Jesus say He was? What did the woman tell the people? What had Christ told her? What did the disciples want Him to do? What did He mean was His meat? What did He mean by the fields being "white already to harvest?" How long did He stay? What good did it do?

CHAPTER XI.

CHRIST'S MINISTRY IN GALILEE: SECOND MIRACLE.

THEN Jesus went on down into Galilee, back to His home where He had left His mother; back to the cottage at Nazareth, where He had been brought up.

The next day was the Sabbath, and He always went to the synagogue with His mother, and the people had made Him "Reader," because He read so well, and He was always there. So He and His mother went as usual into the synagogue, and He stood up for to read.

And when the time came for Him to read the lesson for that day, the attendant fetched the book of Isaiah out of the cupboard at the end of the room, under the arch at the top of the steps, and unrolled it to the place. Their books were all written on one long strip of parchment. The writing went from right to left, or backwards way, as we should call it, and was rolled up on a wooden roller, like a map. So He unrolled it to Isaiah lxi. 1.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

"And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him.

"And He began to say unto them, This day is this scripture fulfilled in your ears.

"And all bare Him witness, and wondered at the

gracious words which proceeded out of His mouth. And they said, Is not this Joseph's son?

"And He said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

"And He said, Verily I say unto you, No prophet is accepted in his own country.

"But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

"And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

"And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong.

"But He passing through the midst of them, went His way."

After that, He left Nazareth and took His mother with Him, and they bid good-bye to the old home, and went where God sent them; for the other "Galileans received Him, having seen all the things that He did at Jerusalem." They set off to the sea of Galilee, where there was a busy trade, and plenty of people always coming and going.

NOTES.—*Sabbath* means *seventh* day. *Synagogue* was a sort of chapel, where people went for worship on the Sabbath: they sang Psalms, said prayers, and read the Bible. The women sat apart in a gallery, screened off by lattice-work. *Minister* means the man that waited on Him, brought Him the book, and took it back to the cupboard. *Fastened on*, means fixed on: they all looked at Him, as if they expected Him to preach to them. *Scripture* is something *written*; here it means a piece out of the Bible. *Physician* is a doctor: Jesus was one who healed people's *souls*. *Proverb* is a common saying. *Brow* means the steep side of a mountain.

QUESTIONS.

Where did Jesus go? What does Sabbath mean? What office had Jesus? What was a synagogue? What did they do there? What part of the Bible did Jesus read that day? What was it about? What were their books like? Who was the minister? What made Christ preach? What proverb did He use? What did it mean? How was the scripture fulfilled? What proverb did Jesus give them? What is Elias called in the Old Testament? What did he do for the widow? Who was Eliseus? What did he do to Naaman? What did Jesus mean by this? Why did it make the people angry? What did they mean to do to Him? How did He get out of it?

THE SYNAGOGUE.

I SAW them in their synagogue,
As in their ancient day,
And never from my memory
The scene will fade away;
For, dazzling on my vision, still
The latticed galleries shine
With Israel's loveliest daughters,
In their beauty half divine!

It is the holy Sabbath eve —
The solitary light
Sheds, mingled with the hues of day,
A lustre nothing bright;
On swarthy brow and piercing glance
It falls with saddening tinge,
And dimly gilds the Pharisee's
Phylacteries and fringe.

The two-leaved doors slide slow apart
Before the eastern screen,
As rise the Hebrew harmonies
With chanted prayers between;
And 'mid the tissued veils disclosed,
Of many a gorgeous dye,
Enveloped in their jewelled scarfs,
The sacred records lie.

Robed in his sacerdotal vest,
A silvery-headed man,
With voice of solemn cadence o'er
The backward letters ran,
And often yet methinks I see
The glow and power that sate
Upon his face, as forth he spread
The roll immaculate.

And fervently that hour I prayed,
That from the mighty scroll
Its light, in burning characters,
Might break on every soul—
That on their hardened hearts the veil
Might be no longer dark,
But be for ever rent in twain,
Like that before the ark.

For yet the tenfold film shall fall,
O Judah! from thy sight,
And every eye be purged to read
Thy testimonies right,
When Thou, with all Messiah's signs,
In Christ distinctly seen,
Shall, by Jehovah's nameless name,
Invoke the Nazarene.—*Croswell*

CHAPTER XII.

CHRIST'S MINISTRY IN GALILEE (*continued*).

AFTER going over one hill, they would come down to a fountain just outside Cana, and it would be a nice place to rest at, down in the hollow, before they went up the next hill (for it is all hills there); and we know they had friends there: for there lived the two people at whose wedding He and His mother were.

“So Jesus came again into Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

"When he heard that Jesus was come out of Judæa into Galilee, he went unto Him, and besought Him that He would come down, and heal his son: for he was at the point of death.

"Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

"The nobleman saith unto Him, Sir, come down ere my child die.

"Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

"And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

"Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

"So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

"This is again the second miracle that Jesus did when He was come out of Judæa into Galilee" (John iv. 45-54).

After staying there a little time, they went on to Capernaum, a city on a hill by the Sea of Galilee, and on one side of the Plain of Gen-nes-a-reth; and all the family went to live there, so that it is called in the Gospels "His own city." And He "taught them on the Sabbath days; and they were astonished at His teaching: for His word was with power" (Luke iv. 32).

NOTES.—*Besought* means begged. *Seventh hour* is one o'clock in the afternoon. *Nobleman* was a man in the Roman government. *Signs and wonders* were miracles to shew He was a prophet. *Going down*, i.e., down the hill from the mountains of Galilee to Capernaum by the sea. *His whole house* means all his family.

QUESTIONS.

Where did Jesus stop? What friends had He there? Where was He going? Who met Him there? What for? What did Jesus say? What did he answer? What did that shew? How did Jesus reward him? What did the man do? Who met him? What did they say? What did he ask? What was the answer? What did he know from that? What good did it do to him?

CHAPTER XIII.

THE SEA OF GALILEE.

THE Sea of Galilee is a small lake with mountains all round it, except just at the top, where the River Jordan runs into it, and a little plain on the left hand side as you go up it, which is called in the Gospels the "Land of Gen-ne-sa-reth." That is a beautiful valley, full of corn fields, and all down by the side of the water are bushes like laurels covered with bright red flowers, and in the trees are thousands of birds of all kinds of colours, and all up the hills such quantities of flowers, that it looks like a pretty velvet carpet with a pattern all over, or like a sweet garden.

At one end of this plain, on a hill that runs into the lake, stood Capernaum (*the village of consolation*), and just over the hill, joined on to it, was Bethsaida (*the house of fish*), a fishing town, where Simon Peter and Andrew, Philip, and James and John, the sons of Zebedee, all lived, for they were fishermen; but our Lord chose them to be His scholars, and learn of Him, and then He made them apostles, and when He went up to heaven He left them to go on with His work.

There were twelve of these apostles:

Simon Peter,	} brothers.
Andrew,	
James,	} brothers.
John,	
James,	} brothers.
Jude,	

Philip.
Thomas.
Bartholomew (<i>Nathanael</i>).
Matthew, also called Levi.
Simon, of Cana.
Judas Iscariot.

One day Jesus went out of Capernaum on to the beach, and the people all came around Him, and there was a great crowd; so He got into a boat belonging to Simon Peter, and asked him to push it off a little way, so that they could not crowd Him; and then He preached to them out of the boat as they stood on the shore.

1. **MIRACULOUS DRAUGHT OF FISHES.**—When He had finished, He told them to push out into the lake and let down their nets.

“And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing : nevertheless at thy word I will let down the net.

“And when they had this done, they inclosed a great multitude of fishes : and their net brake.



SEA OF GALILEE.

“And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

“When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me ; for I am a sinful man, O Lord.

“For he was astonished, and all that were with him, at the draught of the fishes which they had taken :

“And so was also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not ; from henceforth thou shalt catch men.

“And when they had brought their ships to land, they forsook all, and followed him” (Luke v. 5-8).

This miracle is called the **Miraculous Draught of Fishes**.

NOTES.—*Bushes like laurels*, are oleanders, which also grow in England. *Apostles* are persons sent to act for another person. *Toiled* means worked very hard. *Draught* means the quantity they had drawn in the net. *Catch men*, i.e., convert them, draw them away from wicked lives.

QUESTIONS.

Describe the Sea of Galilee. What else is it called? Where are the only plains on its shores? Name one of them. What towns stand near it? Who lived there? What was an apostle? Name the apostles? Why did Jesus preach from a boat? Whose was it? How did He reward them for the use of it? What was the effect of this miracle? Name some others Jesus worked on that sea.

CHAPTER XIV.

MIRACLES ON THE SEA OF GALILEE.

THERE are several miracles our Lord did on the Sea of Galilee, and it is easy to remember them, because they all belong to the sea. Let us go over them—

1. Miraculous Draught of Fishes.
2. Walking on the Sea.
3. Stilling the Storm.
4. Sending the Devils into the Swine that were choked in the Sea.
5. Sending St. Peter for Tribute-Money from the Mouth of a Fish.
6. Another Miraculous Draught of Fishes after His Resurrection.

We have read the miraculous draught of fishes; but we will go on to the others.

2. **WALKING ON THE SEA**.—Jesus had fed 5,000 people with five loaves and two fishes; and then they wanted to make him a king: but He put His disciples into a boat,

and started them over to the other side of the lake, and then sent the people away, while He went up into a hill to spend the night praying to God.

As soon as the disciples were gone, the wind got up and blew against them, so that they could not get along, and they rowed very hard.

About 10 o'clock at night, when it was dark, they were in the middle of the lake, when they saw a white figure on the water, and they were afraid, for they thought it was a spirit: but the figure called out, It is I, be not afraid.

Then Peter answering, said, Lord, if it be thou, bid me come to thee upon the water; and He said, Come.

And Peter going down out of the boat, began to walk upon the water towards Jesus; but when he saw the waves heaving, and felt the wind blow him, he was afraid, and, losing heart, began to sink.

Then he cried out, Lord, save me; and Jesus put out His hand and took hold of him, saying, O thou of little faith, why didst thou doubt?

Then they both got into the boat together, and the wind ceased, and they found themselves at the shore, where they wanted to be.

3. STILLING THE STORM.—Another time, when He had been teaching the people a long time in the villages all about, and some of His relations thought He was mad, and came to take Him away by force, He got into a boat with His disciples to cross over to the other side, where very few people lived.

"But as they sailed He fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

"And they came to Him, and awoke Him, saying, Master, master, we perish. Then He arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

"And He said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for He commandeth even the winds and water, and they obey Him.

NOTES.—*Still* means making still. *Relations*—these are called His *brothers*, but we do not know exactly who they were; they are thought to be the sons of Cleopas, Joseph's brother. *Jeopardy* means very great danger of their lives.

QUESTIONS.

Name the six miracles on the Sea. What is a miracle? Where had our Lord been? What was He doing? Where were the disciples going? In what? What made it hard to get along? Where was Jesus? How did He come to them? Why were they afraid? Who tried to go to Him? What made him fail? How was he helped? What time was it? When Jesus got into the boat, where did they find themselves? What was the next miracle? Why were they on the sea? What sort of weather was it? Of what were they afraid? Why was Jesus asleep? What did He do? What did they say?

THE EVENING HYMN.

THE day is over,
 The darkness is come:
 I thank Thee, O Lord,
 For the peace of home.

This night and ever
 Keep my feet in Thy way—
 Feet slow to follow Thee,
 Feet quick to stray.

Oft wandering from Thee,
 At Thy guidance I chafe;
 Hold Thou me up,
 I shall be safe.

Sad shades of old sin
 Dog my steps as I go:
 What was done in the darkness
 In the daylight I know.

With the voice of the sea
 Sin allures to the brink;
 Stretch out Thine hand,
 Let me not sink.

Whom have I
In heaven but Thee?
And on earth there is none
Set beside Thee may be.

Life soon is over,
And death will come:
Lord, linger not
In Thy heaven-home.

As God come in power
To judge us and bless:
As man with man once more,
Come in Thy tenderness.

F. T. Palgrave.

CHAPTER XV.

MIRACLES ON THE SEA OF GALILEE (*continued*).

4. THE next miracle happened as soon as Jesus landed; for it was then that He let the DEVILS GO INTO THE SWINE, and they ran down the steep bank, and were drowned in the sea; for you know Jews had no business to keep swine; they were forbidden in the law of Moses; because it was very unhealthy to eat swine's flesh in so hot a country, as it caused leprosy.

"They arrived at the country of the Gadarenes, which is over against Galilee.

"And when He went forth to land, there met Him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

"When he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

"(For He had commanded the unclean spirit to come

out of the man. For oftentimes it had caught him : and he was kept bound with chains and in fetters ; and he brake the bands, and was driven of the devil into the wilderness.)

"And Jesus asked him, saying, What is thy name? And he said, Legion : because many devils were entered into him.

"And they besought Him that He would not command them to go out into the deep.

"And there was there a herd of many swine feeding on the mountain : and they besought Him that He would suffer them to enter into them. And He suffered them.

"Then went the devils out of the man, and entered into the swine : and the herd ran violently down a steep place into the lake, and were choked.

"When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

"Then they went out to see what was done ; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed and in his right mind : and they were afraid.

"They also which saw it told them by what means he that was possessed of the devils was healed.

"Then the whole multitude of the country of the Gadarenes round about besought Him to depart from them ; for they were taken with great fear : and He went up into the ship, and returned back again" (Luke viii.)

NOTES.—*Gadarenes* lived at Gadara, just opposite the town of Tiberias. *Tombs* are hollow caves in the rocks, very often quite as big as the rooms of a house. *Legion* is the Latin word for a regiment of soldiers. *The deep* means hell.

QUESTIONS.

When they landed, who met them? Where did he live? Describe the tombs. What did the man say? How did the devil shew his power? What was he called? Where did he ask to go? Did Christ *send* him there? Why ought there to be no swine there? What became of them? Where was it? What did the people do? What became of the man?

CHAPTER XVI.

MIRACLES ON THE SEA OF GALILEE (*continued*).

5. THE TRIBUTE-MONEY.—The tax-gatherers came to St. Peter at Capernaum, and asked if his Master did not pay tribute-money; and he said, yes. Now this tribute-money was for the services of the Temple; so that Christ, who was the Lord of the Temple, could hardly be expected to pay for keeping up the service.

But when Peter came into the house, Jesus did not wait for him to tell Him what they had said; but He met him with this question, "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?"

Peter saith unto Him, "Of strangers."

Jesus saith unto him, "Then are the children free."

He meant that as earthly kings only made those pay tribute whom they had conquered, then their own people were free.

It was true; for the Roman emperor did not make *Romans* pay taxes, but foreigners, those like the Jews, that they had conquered. So Christ meant that the heavenly King would not require a tribute from His own Son.

But He went on to say, "Lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give for me and thee." And St. Peter went and found as Christ had said.

6. THE SECOND DRAUGHT OF FISH.—After Christ had risen from the dead He told His apostles to go and wait for Him in Galilee, and they went; but as they did not find Him, Peter said he would go back to his fishing again; and some others said they would go too. There were seven of them altogether—viz., Simon Peter, Thomas, Nathanael (of Cana in Galilee), James and John, and two others, very nearly the same who first went with

Him to Galilee. And they fished all night, but they caught nothing.

"But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

"Then Jesus saith unto them, Children, have ye any meat? They answered Him, No.

"And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

"Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea.

"And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes.

"As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

"Jesus saith unto them, Bring of the fish which ye have now caught.

"Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

"Jesus saith unto them, Come and dine. And none of the disciples durst ask Him, Who art thou, knowing that it was the Lord."

Jesus then cometh, and taketh bread, and giveth them, and fish likewise (John xxi. 4-13).

NOTES.—*Tribute* is a tax paid by a conquered nation to their conquerors. *Customs* are "dues" or "duty" paid to a government on certain articles, to pay the expenses of the officers, as "Easter Dues" to the officers of the Church, or the "Duty on Spirits" to the officers of the State. *That disciple whom Jesus loved* was John, who wrote this account. *Naked* means that he had not his coat on, but only his under clothes. A *cubit* is two feet.

QUESTIONS.

What was tribute-money? Who paid it? Why did Christ think He should be free? What was it for? How did He tell St. Peter to get it? When was the second draught of fishes? Where?

Who were fishing? How long had they been fishing? For what were they waiting? What did Jesus tell them to do? What was the result? How many fish did they catch? Who knew Him? What did Peter do? What did they do when they landed? Who tells us this?

MORNING HYMN.

HIGH in heaven the sun
Shines his worship to thee:
The bird in the brightness
Sings his hymn from the tree

Thou art praised on the earth,
Thou art praised in the sky;
Last comes thine own creature
To praise the Most High.

For the sleep, for the waking,
For the rest of my bed;
For in thine arms I slept,
By thy touch awakened.

As thou wert in the night,
Be with me by day:
Morning, noon, evening;
All my life and alway.

Go thou beside me
Wherever I go:
Whatever thou wilt,
Make that I wish it so:

That in thought of thee
All I do may be done:
As all great in thy sight,
All small in my own.

When to-day brings its trial
Be thy voice mine aid:
Say, "It is I;
Be not afraid.

"The night is mine,
And mine is the day,
Morning, noon, evening,
All my life and alway."
F. T. Palgrave.

CHAPTER XVII.

MIRACLES BY THE SEA OF GALILEE.

THERE were six miracles which Jesus worked *upon women* near to the Sea of Galilee—two were in the city, two were just outside, and two were out of Galilee. As they are all upon women, we will put them together.

1. The mother of Peter's wife, at Bethsaida.
2. Jairus' daughter, at Capernaum.
3. The woman with an *issue of blood*.
4. Mary Magdalene.
5. The widow's *son* at Nain.
6. The Syrophenician's *daughter*.

1. THE MOTHER OF PETER'S WIFE.—After He had called the four fishermen to be His disciples, and had been preaching in the synagogue at Capernaum on the Sabbath day, when He cast the evil spirit out of a man, He went with James and John into the house of Simon and Andrew at Bethsaida.

"But Simon's wife's mother lay sick of a fever, and anon they tell Him of her.

"And He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

"And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils.

"And all the city was gathered together at the door.

"And He healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew Him" (Mark i. 30-34).

2. THE HEALING OF JAIRUS' DAUGHTER is so mixed up with that of the woman with the issue of blood, that both are told together, and can well be learned together.

After Christ had been across the lake, and the swine had been drowned, He returned to the land of Gennesareth; and while He was talking to the crowd around Him,

"Behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought Him that He would come into his house:

"For he had one only daughter, about twelve years of age, and she lay a-dying. But as He went the people thronged Him.

3. ISSUE OF BLOOD.—"And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind Him, and touched the border of His garment: and immediately her issue of blood stanch'd.

"And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

"And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

"And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately.

"And He said unto her, Daughter, be of good comfort: thy faith hath made thee whole: go in peace.

"While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

"But when Jesus heard it, He answered him, saying, Fear not: believe only, and she shall be made whole.

"And when He came into the house, He suffered no man to go in save Peter and James and John, and the father and the mother of the maiden.

"And all wept and bewailed her: but He said, Weep not: she is not dead, but sleepeth.

"And they laughed Him to scorn, knowing that she was dead.

"And He put them all out, and took her by the hand and called, saying, Maid, arise.

"And her spirit came again, and she arose straightway; and He commanded to give her meat.

"And her parents were astonished: but He charged them that they should tell no man what was done" (Luke viii. 41-56).

Jesus was afraid, if they told any one, that it would cause a great deal of talk, and the people would draw the attention of the chief priests to Him, and they would hinder His work before the time.

NOTES.—*Bethsaida* was close to Capernaum, joining on to it. *Ministered* means waited upon, attended to their wants. *Divers* means different, all kinds. An *issue* is a running sore. *Ruler of the synagogue* is the chief man, or Rabbi, of the congregation. *Border of his garment* was a stripe with a fringe, ordered by God to be worn to remind the people they ought to be holy: so it was laying hold of Christ's holiness. *Stanch'd*, i.e., dried up, stopped running. *Throng* is crowd about. *Virtue* here means power to heal. *She was not hid*—Christ made her come forward, that she might not think His clothes had healed her, or that she had healed herself. *Suffered* means *allowed*. *Save* is an old word for *except*. *Bewailed* means mourned for. *Straightway* means at once, immediately.

QUESTIONS.

Name the six miracles on women. Where did Simon Peter live? Who was ill there? Whom had Christ just been healing? Where? Who were with Him? What was the matter with Simon's mother-in-law? What did Christ do to her? How did she shew she was well? What happened after sunset? Why did they wait till then? Who was Jairus? Where did he live? Why did he come to Christ? Who went with Christ? Who tried to get near Him? Why? How was it difficult? Why did she want to touch Him? Why touch the *border*? How did He know it? Why did He ask? What did He ask? Why did it seem foolish to ask? Who rebuked Him? What good did Christ's question do? What did He say to the woman? What had happened while He was delaying? What did He say to Jairus? Who went to the house? What were the people doing? Why did they laugh at Him? What did He do? What was the result?

SEPARATION.

For she said, If I may touch but His clothes, I shall be whole."

SHE did but touch with finger weak
The border of His sacred vest,
Nor did He turn, nor glance, nor speak,
Yet found she health and rest.

Well may the word sink deep in me,
For I, full many a fearful hour,
Fast clinging, mother dear, to thee,
Have felt love's guardian power.

When looks were strange on every side,
When gazing round I only saw
Far-reaching ways, unknown and wide,
I could but nearer draw :

I could but nearer draw, and hold
Thy garment's border as I might,
This while I felt my heart was bold,
My step was free and light.

Thou haply on thy path the while
Didst seem unheeding me to fare,
Scarce now and then, by bend or smile,
Owning a playmate there.

What matter ? well I knew my place,
Deep in my mother's inmost heart :
I feared but in my childish race,
I from her robe might part.

O Lord, the fount of mother's love
And infant's faith, I hear thee mourn :
"Thee, tender as a callow dove,
Long have I nursed and borne :

"Have nursed and borne thee up on high,
Ere mother's love to thee was known :
And now I set thee down, to try
If thou canst walk alone.

"Nay, not alone ; but I would prove
Thy duteous heart. Oh, grudge no more
Thy Lord His joy, when healing love
His very robe flows o'er."

Lyra Innocentium.

CHAPTER XVIII.

MIRACLES BY THE SEA OF GALILEE (*continued*).

4. MARY MAGDALENE.—We do not know when Christ healed her. We are only told that He cast seven devils out of her, which shews that she was very much afflicted, almost as bad as the man at Gadara.

She got her name from the place where she lived, a little village called Magdala, which is still to be seen on the other side of the plain of Gennesareth from Capernaum, and near to the sea, just under the hill, where Christ preached the "Sermon on the Mount."

Once when Christ was at dinner in the house of Simon, a Pharisee, at Capernaum, Simon did not shew Him such civility as people generally did to the guests they invited, and a woman came in to shew Him honour, and she put the master of the house to shame. But let us read what St. Luke tells us about her :—

"One of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to meat.

"And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

"And stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment.

"Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him : for she is a sinner.

"And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

"There was a certain creditor which had two debtors: the one owed five hundred pence and the other fifty.

"And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?

"Simon answered and said, I suppose that he to whom he forgave most. And He said unto him, Thou hast rightly judged.

"And He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head.



MAGDALA.

"Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

"My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

"Wherefore I say unto thee, Her sins, which are many, are forgiven: for she loved much: but to whom little is forgiven, the same loveth little.

"And He said unto her, Thy sins are forgiven.

"And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also?"

"And He said to the woman, Thy faith hath saved thee: go in peace" (Luke vii. 36-50).

This woman is supposed to be Mary Magdalene, who remained very faithful to Christ ever after, and was one of those women who stood by His cross till His death (John xix. 25), and one of those who went out to His tomb, on the Sunday after His burial, with spices to embalm His body, and was the first person to whom Christ shewed Himself after He rose from the dead. You will remember that she thought He was the gardener, till He called her by her name, and then she threw herself at His feet (John xx. 11).

QUESTIONS.

Where was Christ dining? With whom? What disrespect did Simon shew Him? What parable did Christ speak to him? What caused Him to speak it? Who came into the room? What did she bring? Where did Mary Magdalene live? What did Christ do for her? What did she do to Him? What more do you know about her?

CHAPTER XIX.

MIRACLES BY THE SEA OF GALILEE (*continued*).

5. THE SON OF THE WIDOW OF NAIN.—Setting out from Capernaum, Jesus went up the mountains past Magdala, and nearly down to Cana. Then He turned across by Mount Tabor, and down into the valley of Esdraelon, crossed over it, and up the side of little Mount Hermon, to a city called Nain.

It was a good long day's walk; it would take Him ten hours at least to get there; and we do not know what made Him take so long a walk, unless it was to do some kind act, or save some poor person from a great sorrow: because you know all His life long "He went about doing good." Well, we shall see. He had just healed the servant of a centurion at Capernaum.

"And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people.

"Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

"And when the Lord saw her, He had compassion on her, and said unto her, Weep not; and He came and touched the bier.

"And they that bare him stood still; and He said, Young man, I say unto thee, arise. And he that was dead sat up, and began to speak. And He delivered him to his mother" (Luke vii. 11-15).



NAIN.

6. THE DAUGHTER OF THE SYROPHENICIAN.—But there was another time when He went away; and this time it was quite out of Galilee towards the coast of the great sea—the Mediterranean. He went because some of the priests had come down from Jerusalem to try and catch Him in His talk, so as to accuse Him; and He went out of their way that they might not hinder Him, nor

bring Him before the rulers before He had done His work.

So He went to preach to the heathen people and Jews that lived just outside Galilee, and give them a chance of being converted.

"He arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know it: but He could not be hid.

"For a certain woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet:

"The woman was a Greek, a Syrophenician by nation; and she besought Him that He would cast forth the devil out of her daughter.

"But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

"And she answered and said unto Him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

"And He said unto her, For this saying go thy way; the devil is gone out of thy daughter.

"And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed" (Mark vii. 24-30).

NOTES.—*Syrophenicia* is that part of *Syria* running along the coast above Acre, which was called *Phœnicia*. The people were the Canaanites, who lived there when Joshua took the land. This woman was a Canaanite (Matt. xv. 22). *Greek* means Gentile, not a Jew. By "the children" Christ meant the Jews.

QUESTIONS.

Where was Nain? What happened there? Who was the dead man? Where did Jesus go near the great sea? Why did He go? Who came to Him? Who was she? What did she want? What did Jesus say? What did He mean? What did her answer mean? What was her reward? How did she shew her faith in it? What did she find on her return home?

THE RAISING OF JAIRUS' DAUGHTER.

THEY have watched her last and quivering breath,
And the maiden's soul has flown ;
They have wrapped her in the robes of death,
And laid her dark and lone.

But the mother casts a look behind,
Upon that fallen flower ;
Nay, start not—'twas the gathering wind :
Those limbs have lost their power.

And tremble not at that cheek of snow,
O'er which the faint light plays ;
'Tis only the crimson curtain's glow
Which thus deceives thy gaze.

Didst thou not close that expiring eye,
And feel the soft pulse decay ?
And did not thy lips receive the sigh
Which bore her soul away ?

She lies on her couch, all pale and hushed,
And heeds not thy gentle tread ;
And is still as the spring flower by traveller crushed,
Which dies on its snowy bed.

The mother has flown from that lonely room,
And the maid is mute and pale ;
Her ivory hand is cold as the tomb,
And dark is her stiffened nail.

Her mother strays with folded arms,
And her head is bent in woe ;
She shuts her thoughts to joy or charms—
No tear attempts to flow.

But listen ! what name salutes her ear ?
It comes to a heart of stone ;
"Jesus," she cries, "has no power here :
My daughter's life has flown,"

He leads the way to that cold white couch,
And bends o'er the senseless form ;
Can His be less than a heavenly touch ?
The maiden's hand is warm !

And the fresh blood comes with roseate hue,
While death's dark terror's fly ;
Her form is raised, and her step is true,
And life beams bright in her eye.
North American Review.

CHAPTER XX.

MIRACLES AT CAPERNAUM.

THERE were four miracles Jesus worked at Capernaum that we have not yet read, viz.—

1. Healing the demoniac in the synagogue.
2. Healing the centurion's servant.
3. Healing the man with a withered hand.
4. Healing the man with a palsy.

And there were four others which took place just a little way from Capernaum, and these were—

1. Feeding five thousand.
2. Feeding four thousand.
3. Healing the demoniac child at the Mount of Transfiguration.
4. Healing a leper.

You will easily remember these if you keep them in groups of four. In the first there are four acts of healing, and in the second two acts of healing and two of feeding.

Now, let us read what they were :—

1. If we open Mark's Gospel, in the first chapter we find the account of **HEALING THE DEMONIAK IN THE SYNAGOGUE AT CAPERNAUM.**

It was the Sabbath day, when all the people went there to the service; and Jesus went too, as He always did. And after reading the Law and the Prophets (which were the two lessons they read out of the Bible), He taught the people, or, as we should say, He preached a sermon.

He taught so well that all the congregation were astonished at his teaching: for He spoke like one who had authority to teach, and who had no doubt on His mind that He was telling them right. So He did not give them two or three different ideas about the Scriptures, but He told them plainly what they meant.

While He was preaching, a man in the congregation cried out, and Jesus looked and saw it was a poor man who was mad, and had got an evil spirit in him; because before Jesus came, the devil used to have great power over people, and work upon them so that they were worse than mad.

And he cried out, "Saying, Let us alone: what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

"And Jesus rebuked him, saying, Hold thy peace, and come out of him.

"And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

"And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey Him."

So Jesus broke the power of the devil, and made him to know that He was the Lord of the spirits as well as of man; and ever since then Satan has not been able to do so much harm to man as he once did, as you will see if you read what is said about him in the Bible—how he injured Job, and how he tempted Jesus Himself, and how he filled the herd of swine, and drove them down the steep cliff into the lake.

NOTES.—*Doctrine* means *way of teaching*. *Demoniac* is one possessed with a demon or devil.

QUESTIONS.

Name the four miracles worked at Capernaum, and the four a little way from it. What will help you to remember them? What is a demoniac? What did he say? How did Christ answer him? What is meant by *rebuke*? What day was it? Why do not we see such people now?

CHAPTER XXI.

MIRACLES AT CAPERNAUM (*continued*).

2. HEALING THE CENTURION'S SERVANT.—On another day, when Jesus was coming down from the mountain where He had been preaching, as soon as He got into Capernaum, some men met Him, and begged Him to come and heal a servant, who was lying at the point of death, sick of a palsy.

He was the servant of a Roman centurion, who was a good man, and much respected, because he had built a synagogue for the Jews all at his own expense. So he asked the elders of the synagogue to go and beg Jesus to come and heal his servant, for he was a great favourite of his; and Jesus went with them.

But when He came near to the house, the centurion did not feel himself worthy of such a great honour as for the great Prophet to come into his house, and he knew that Jesus could heal his servant by sending a message by some one else, just as well as by coming into the house.

He knew that he ordered his servants to go and do things for him, and so he thought Jesus might get some one to carry orders for Him to the diseases, and tell them to go away from any one He liked; so He begged Him not to take so much trouble about him as to come Himself. This shewed great faith. Let us read what Luke tells us about it (Chap. vii. 2).

"And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

"And when he heard of Jesus, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant.

"And when they came to Jesus, they besought Him instantly, saying, That he was worthy for whom He should do this: for he loveth our nation, and he hath built us a synagogue.

"Then Jesus went with them. And when He was now not far from the house, the centurion sent friends to Him, saying unto Him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

"Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

"For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

"When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed Him, I say unto you, I have not found so great faith, no, not in Israel.

"And they that were sent, returning to the house, found the servant whole that had been sick."

† NOTES.—*Centurion* is the captain of 100 soldiers. *Instantly* means *earnestly*. *Whole* is used for *healed*.

QUESTIONS.

What is a *centurion*? What good thing had this centurion done? How did the Jews help him now? Who were elders? What message did the centurion send? What did it mean? How did it shew *faith*? What did Jesus say of it? What did He do for him?

CHAPTER XXII.

MIRACLES AT CAPERNAUM (*continued*).

3. HEALING THE MAN WITH A WITHERED HAND.—The Pharisees were angry with Jesus for not keeping

the Sabbath the same way as they did. They found fault with His disciples for rubbing the ears of corn in their hands as they walked through the corn-fields.

They said that was doing work ; it was the same thing as if a man threshed wheat on the Sabbath ; but of course there was no harm in what they did ; and Jesus told them the Sabbath was made for man's rest, and not that man should be a slave to the Sabbath.

So they thought they would try Him, and if He broke the Fourth Commandment they would bring Him before the chief priests. There was a man who had hurt his arm, and it had dried up and withered, or, as we say, it was palsied, so that he could not use it.

They took this man and put him just in front of Jesus on the Sabbath day in the synagogue, because they thought He would be sure to have pity on him. Now, if He put out His hand and touched him, or did anything else to make a cure, they could accuse Him, because the Pharisees said it was wrong even to send for a doctor on that day. But we shall see what He did.

"And it came to pass also on another Sabbath, that He entered into the synagogue and taught : and there was a man whose right hand was withered.

"And the scribes and Pharisees watched Him, whether He would heal on the Sabbath day ; that they might find an accusation against Him.

"But He knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

"Then said Jesus unto them, I will ask you one thing, Is it lawful on the Sabbath day to do good, or to do evil ? to save life, or to destroy it ?

"And looking round about upon them all, He said unto the man, Stretch forth thy hand. And he did so : and his hand was restored whole as the other."

Jesus had *done* nothing. He had only *spoken* to them and to the man. He had said, "Rise up and stand forth in the midst." He had told him to stretch his arm out, and the man had done so. Whatever act was done, the man, not Jesus, was the doer ; but there was no breach of the Sabbath in anything either of them had said or done.

But still the man's arm was healed, and no one could accuse Him.

"So they were filled with madness; and communed one with another what they might do to Jesus" (Luke vi. 6-11).

NOTE.—*Communed* means consulted together.

QUESTIONS.

Why did the Pharisees find fault with Jesus? What did He teach about the Sabbath? What did God order about it? How did the Pharisees alter God's law? What man did they put in His way? On what day? For what purpose? What did He *say* to the man? What did He *do* to the man? What did the man do? What was the result? What harm was there in it? What did the Pharisees do? How did they feel?

CHAPTER XXIII.

MIRACLES AT CAPERNAUM (*continued*).

4. HEALING THE MAN WITH THE PALSY.—The last of these miracles was in a house, where Jesus was teaching in the "upper chamber," and it was full of people, so that no one could get even to the door of the house where He was.

Four men carried a poor man who had a stroke of par-al-y-sis, and they tried to get him in, but they could not; so he begged them to try and let him down through the roof. They climbed up, and lifted him up too, and set him down there.

Now the roofs of houses in that country are flat, so that you can walk about on them, and very often Jews went up on to the tops of their houses at night to pray. They are not made of tiles like ours, but of rows of wooden stakes, about as thick as those we use to prop up fruit-trees. Over these stakes they lay some straw or wattling, and then mud or mortar mixed with straw, and then they stick some tiles in the wet mud (to turn off the heavy rain),

and let it all dry in together. This is quite enough to keep out the rain, for it is very dry all the year round, except about a fortnight in the spring.

When these men had set the poor palsied man down they picked out the tiles, and then they "broke up" the mud, and drew out the stakes, and so made a hole big enough to let him down (bed and all) into the top room of the house where Jesus was, and they lowered him just in front of Jesus, and in sight of all the people; and the man looked up at Him so pitifully that He took pity on him



HOUSETOP.

"Behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before Him.

"And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

"And when He saw their faith, He said unto him, Man, thy sins are forgiven thee.

"And the scribes and Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

"But when Jesus perceived their thoughts, He answering said unto them, What reason ye in your hearts?

"Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?

"But that ye may know that the Son of man hath power upon earth to forgive sins, (He said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

"And immediately he rose up before them, and took up that whereon he lay, and departed to his own house glorifying God" (Luke v. 18-25).

NOTE.—*Couch* was only a thin mattress.

QUESTIONS.

What was the next miracle? Where was Jesus? What was He doing? Who brought the man? Why could they not get him into the house? What did they do? What was the roof like? How did they make a hole into it? What did Jesus say to the man? What did the Pharisees say? How did Jesus shew them His power? Which was easier to say? What did Jesus mean by His question? What happened? What did the man do?

RETIREMENT.

I LOVE to steal awhile away
From every cumbering care,
And spend the hours of setting day
In humble, grateful prayer.

I love in solitude to shed
The penitential tear,
And all His promises to plead,
Where none but God can hear.

I love to think on mercies past,
And future good implore,
And all my sighs and sorrows cast
On Him whom I adore.

I love by faith to take a view
Of brighter scenes in heaven :
Such prospects oft my strength renew,
While here by tempests driven.

Thus, when life's toilsome day is o'er
May its departing ray
Be calm as this impressive hour,
And lead to endless day.

Anonymous.

CHAPTER XXIV.

MIRACLES NEAR CAPERNAUM.

BESIDES those miracles which Jesus worked inside the city of Capernaum, there were four which He did a little way from it—*i.e.*, within a day's walk of that city. Two of these were making a few loaves of bread feed a great many thousands of people, and the other two were healing diseased persons.

1. FEEDING FIVE THOUSAND.—He fed five thousand people with five loaves and two fishes. This is the only miracle that is told by all the Evangelists.

PART I.

After doing so many strange things, the people from all the country round came to Capernaum to hear Him, and they brought in all their sick people that He might heal them, and He had no time either to eat or to say His prayers.

One day He took a boat and went with His twelve apostles across the top of the lake to the other side, and landed there, so that He might get away from the people, and have time for quiet prayer on the top of a hill there.

While He was praying He saw a great crowd of people coming after Him. They had watched Him sail away in the boat, and had seen Him land on the opposite side; so they started off to walk along the shore round the head of the lake.

This was not much farther than the way He went. They could walk in about an hour; so they all went and followed Him up away from the shore to a place called Bethsaida, on the river above the lake.

This was not the same Bethsaida as that where Peter lived: *that* was close to Capernaum; for there were two places called by that name. Both of them mean the same—viz., “House of fish”—because there were very often great shoals of fish there.

When He saw this great crowd of people coming, all running and pushing one another, He “had compassion upon them,” for they were very rough, and they looked like a great flock of sheep without any shepherd to guide them.

He came down the hill, where He was praying, and He met all this multitude of rough people, and He spoke kindly to them.

But the first thing He did was to teach them *ORDER*. He talked to them and quietened them down, and then He made them all *sit down*: because, you know, no one can teach people until they are all quiet and silent; and the first lesson we have to teach children is *order*.

Now Jesus was not content to let them—all these rough, rude, men and women—sit anywhere, just as they liked; but He made them sit regularly, *in rows* and in companies, just as you sit in classes and on forms, only they sat on the grass: but it was in rows—fifty rows of one hundred each. That, you see, would just make the number 5,000.

PART II.

When the apostles had got them all arranged in fifty rows, with a space between that they might go in and out amongst them, then He took the five loaves and the two fishes, and He ordered a great silence, and then He lifted

up his eyes to Heaven, and He put His hands on the loaves, and He *said grace*. That was the next thing He taught them : not to eat their meals without *giving thanks* to God.

Then He broke the five loaves into halves, giving one half to each apostle—*i.e.*, ten halves to ten apostles, and a fish each to the other two.

And the apostles went and gave a piece to the first man, and a piece to the second, and so on till they had given a piece to every one of the 5,000, and still each of them held a piece in his hand as big as it was when he began. And the same with the fishes : everybody had a piece of fish, and yet the fishes were not all eaten.

It was just the same sort of thing as happened to the widow of Zarephath and her one handful of meal and cruse of oil, when Elijah lived with her during the famine.

Every day she made a cake of it for herself, and one for her son and one for the prophet—three cakes every day for many months ; yet the handful of meal never got any less, and the little bottle of oil was never empty, till the Lord sent rain upon the earth, and the famine was over.

You will remember, too, that the same sort of thing happened long before that in the wilderness, when God fed all the children of Israel for forty years on manna, which they found on the ground every morning (except on the Sabbath).

A very little was enough for them, because God made it satisfying for them : "He that gathered much had nothing over, and he that gathered little had no lack." God made it nourish them.

So it was with these five loaves : Jesus made it satisfy those that ate it, so that they ate and were all *well filled*, and still there was some left ; but we must remember that with the bread they had also some of the fish : and the fish was always used by the Christians of old times to signify Christ Himself.

So they ate Christ with the bread, and that made it so strengthening to them.

Well, all this was to teach them that they had to look

to God for their food, both bodily food and spiritual food; so, you see, it was a practical way of teaching them and us to pray every day to our Heavenly Father, "Give us this day our daily bread."

PART III.

"And the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught.

"And He said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

"And they departed into a desert place by ship privately.

"And the people saw them departing, and many knew Him, and ran afoot thither out of all cities, and outwent them, and came together unto Him.

"And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd, and He began to teach them many things.

"And when the day was now far spent, His disciples came unto Him, and said, This is a desert place, and now the time is far passed :

"Send them away, that they may go into the country round about, and into the villages, and buy themselves bread : for they have nothing to eat.

"He answered and said unto them, Give ye them to eat. And they say unto Him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

"He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

"And He commanded them to make all sit down by companies upon the green grass.

"And they sat down in ranks, by hundreds, and by fifties.

"And when He had taken the five loaves and the two

fishes, He looked up to Heaven, and blessed, and brake the loaves, and gave them to His disciples to set before them : and the two fishes divided He among them all.

"And they did all eat, and were filled.

"And they took up twelve baskets full of the fragments, and of the fishes.

"And they that did eat of the loaves were about five thousand men"* (Mark vi. 30-44).

CHAPTER XXV.

MIRACLES NEAR CAPERNAUM (*continued*).

2. FEEDING FOUR THOUSAND.—He fed four thousand with seven loaves and a few small fishes.

This was a very similar miracle; but it is not the same, because both these miracles are related by St. Matthew (chaps. xiv. and xv.), and our Lord Himself speaks of both of them afterwards (Matt. xvi. 9, 10; Mark ix. 19, 20).

Besides that, this was at a different time and place, and the four thousand had been with Him for *three days*. So, too, the numbers of people, and loaves, and of the baskets full of fragments were all different.

"Then Jesus called His disciples unto Him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat : and I will not send them away fasting, lest they faint in the way.

"And His disciples say unto Him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

"And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

"And He commanded the multitude to sit down on the ground.

"And He took the seven loaves and the fishes, and

* St. Matthew says, "beside women and children" (xiv. 21).

gave thanks, and brake them, and gave to His disciples, and the disciples to the multitude.

"And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

"And they that did eat were four thousand men, beside women and children.

"And He sent away the multitude, and took ship, and came into the coast of Magdala" (Matt. xv. 32-39).

NOTE.—The *twelve* baskets in the former miracle were small hand-baskets that each apostle carried on his arm; the *seven* in the latter were large ones used for carrying goods, such a one as that in which St. Paul was let down from the wall of Damascus.

QUESTIONS.

What other four miracles were there? Where were they worked? Why did Jesus cross over the lake? How? How did the people follow Him? What did He think when He saw them? What did He teach them first? Why? What next? How did He arrange them? What did He do with the loaves? To whom did He give them? How much to each? What else? How was it five loaves fed so many? What is there like it in the Old Testament? How many people were fed? How much was left? What other miracle is there like it? How do you know it is not the same? How many were fed? How many loaves? How many fishes? How many baskets of fragments? What are fragments? Which of these is told by all the evangelists? What do these miracles teach us?

THE BOY WITH THE FIVE LOAVES.

"If thou hast little, do thy diligence gladly to give
of that little."

WHAT time the Saviour spread His feast
For thousands on the mountain's side,
One of the last and least
The abundant store supplied.

Haply, the wonders to behold,
A boy 'mid other boys he came,
A lamb of Jesus' fold,
Though now unknown by name.

Or for his sweet obedient ways
The apostles brought him near, to share
Their Lord's laborious days,
His frugal basket bear.

Or might it be his duteous heart,
That led him sacrifice to bring
For his own simple part,
To the world's hidden King?

Well may I guess how glowed his cheek,
How he looked down, half pride, half fear :
Far off he saw one speak
Of him in Jesus' ear.

"There is a lad—five loaves hath he,
And fishes twain;—but what are they,
Where hungry thousands be?"
Nay, Christ will find a way.

In order, on the fresh green hill,
The mighty Shepherd ranks His sheep
By tens and fifties, still
As clouds when breezes sleep.

Oh, who can tell the trembling joy,
Who paint the grave, endearing look,
When from that favoured boy
The wondrous pledge He took?

Keep thou, dear child, thine early word;
Bring Him thy best: who knows but He
For His eternal board
May take some gift of thee?

Thou prayest without the veil as yet;
But kneel in faith: an arm benign
Such prayer will duly set
Within the holiest shrine.

And prayer has might to spread and grow,
Thy childish darts, right aimed on high,
May catch Heaven's fire, and glow
Far in the eternal sky:

Even as He made that stripling's store
Type of the Feast by Him decreed,
Where angels might adore,
And souls for ever feed.

Lyra Innocentium.

CHAPTER XXVI.

MIRACLES NEAR CAPERNAUM (*continued*).

3. HEALING THE DEMONIAK CHILD.—On one occasion Jesus took three of his apostles, Peter and James and John, up on to the top of a mountain. Some think it was Mount Tabor, not far from Nazareth; but others think it was part of Mount Hermon, or some mountain near the lake of Gen-~~nes-a-reth~~.

While up there, the fashion of His face was altered, and a light shone out from Him, and all His clothes became white and glistening, so that they could not bear to look upon Him. Then the spirits of Moses and Elijah came and talked to Jesus about His death on the cross. All this was intended to shew these three apostles what His body would be like after He rose from the dead.

He had left the rest of His apostles down in the plain at the foot of the mountain. Whilst He was away, a man came with his son, who was possessed of a devil, and he was very ill, so that when the fit came on him, the poor boy was quite mad, and he threw himself into the fire, or into the water. The father begged them piteously to help him; and they tried to cast out the devil; but they could not: though they had cast some others out before, when Jesus sent them two and two into the villages round about.

They were in a great difficulty, and did not know what to do; but just at that moment Jesus came down from the mountain, and asked what was the matter. Then the father told Him, and He told him to bring the child to Him: so he brought him, and He healed him; but the devil threw him down so violently, and tore him so to

pieces, that he lay like one that was dead, till Jesus took and lifted him up, and then he was quite well again (Mark iv. 26).

THE TRANSFIGURATION.—"Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light.

"And, behold, there appeared unto them Moses and Elias talking with Him.



TABOR.

"Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

"While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud

which said, This is my beloved Son, in whom I am well pleased; hear ye Him.

"And when the disciples heard it, they fell on their face, and were sore afraid.

"And Jesus came and touched them, and said, Arise, and be not afraid.

"And when they had lifted up their eyes, they saw no man, save Jesus only.

"And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

"And His disciples asked Him, saying, Why then say the scribes that Elias must first come?

"And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

"But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

"Then the disciples understood that He spake unto them of John the Baptist."

HEALING THE DEMONIAK CHILD.—"And when they were come to the multitude, there came to Him a certain man, kneeling down to Him, and saying,

"Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

"And I brought him to thy disciples, and they could not cure him.

"Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

"And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

"Then came the disciples to Jesus apart, and said, Why could not we cast him out?

"And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

"Howbeit this kind goeth not out but by prayer and fasting" (Matt. xvii. 1-21).

NOTES.—*Fashion* means *form* or *look*. *Raiment* means *clothes*. *Transfigure* is to change one's appearance. *Perverse* is obstinate.

QUESTIONS.

What is meant by *transfigured*? Where was Jesus transfigured? Who saw it? Who came to talk to Him? About what did they talk? What did Jesus look like? How were His clothes changed? What was the intention of this sight? Where had He left the other apostles? Who came to them? For what? Why could they not cure the child? What was the matter with him? How did it seem to be a bad case? What did Jesus do? How did the devil use him at last? What brought him round? Why could He cast him-out?

CHAPTER XXVII.

MIRACLES NEAR CAPERNAUM (*continued*).

4. HEALING A LEPER.—We do not know where this happened; but it was somewhere in the same part of the country, near the lake. Suddenly a man came before Him, full of leprosy. We do not see such a thing now: but it was a very bad skin disease.

Generally those who had it became deadly white, like a piece of marble, and the skin and the flesh all peeled off and died away, till a finger, or an arm, or a leg dropped off, bit by bit, till at last the man died. You will remember that the leprosy of Naaman was passed on to Gehazi, because he told a lie; and he became "as white as snow."

As it was catching, and sometimes it got into clothes and houses, so that people could not live in those houses, leprous people were not allowed to live in towns; but they must go and live out in the country by themselves; and they were glad to get into the hollow caves and holes in the rocks, which were used as graves, and to eat what they could pick up, or what people threw in their way.

The priests had to decide whether they were "unclean" or not, and also to say if they were cured. When the priest had declared a man "unclean," he was turned out of his home and out of the town, and sent to live by himself or with other lepers: he lost all his property, and all his rights as a citizen: he could not join even in the religious services, and all his family put on mourning for him as if he were dead.

To this day, in the East, they are everywhere regarded as unclean, shunned as dangerous, and obliged to live by themselves. When there are many of them, as at Jerusalem, there is a separate quarter to which they are confined, just *at* the gate, though *within* the walls of the city. At Samaria they may be seen outside, and they are also cast out of the villages where they lived. No healthy person will touch them, eat with them, or use any of their clothes or utensils, and with good reason.

The leper was required by the law of Moses to stand apart, and give warning by the cry, "Unclean! unclean!" Thus the ten men that met our Saviour stood afar off, and lifted up their voice of entreaty; they still do the same in fact, and even in their begging never attempt to touch you.

Leprosy has ever been regarded as a direct punishment from God, and absolutely incurable, except by the same Divine power that sent it. God alone could cure the leprosy. It was so understood by Naaman the Syrian, who came from Damascus to Samaria to be cured by Elisha; and when his flesh came again as the flesh of a little child, he said, "Behold, now I know that there is no God in all the earth, but in Israel."

But I am now speaking about the law which God made with respect to leprosy for the Jews, His own people.

It pleased Him to choose this complaint to represent *sin*, and He commanded that it should be treated as *sin*: and certainly no disease could have been better selected for the purpose; it so well represented the evil lurking within, in the heart of each one of us, not visible to others at first, but most surely making itself felt and seen as time goes on.

Once ten of these lepers came to our Lord at one time. He healed them all; but only one of them came back to thank Him for what He had done, and, what was more, to give glory to God for his cure; and that man was not a Jew, but one of the Samaritans, whom the Jews despised.

But, at this time about which I began to speak, there was only one, and we will read the account.

"And it came to pass, when He was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought Him, saying, Lord, if thou wilt, thou canst make me clean.

"And He put forth His hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

"And He charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

"But so much the more went there a fame abroad of Him: and great multitudes came together to hear, and to be healed by Him of their infirmities" (Luke v. 12-15).

QUESTIONS.

What was the fourth miracle? What is a leper? Why was he kept apart? Who decided if a man was leprous? Where must he live? What did his friends do? How did he live? Who only could cure him? On what two occasions did Jesus cure lepers? Who was the grateful man? How many were there this time? Where was it? What did the man do? What did Jesus order him to do?

THE LEPER.

HEAR the poor leper's sad and warning cry,
To ev'ry traveller that passes by,
Lest for a moment they should cast their eye
Upon his loathsome form.

With covered face and all his garments torn,
He sits like those who dead relations mourn,
And all alone he weeps that he was born
To cry, "Unclean! Unclean!"

There he must sit, and patiently endure,
The priest pronounced him leprous and impure;
And well he knows that only God can cure
This dreadful leprosy.

All beauty, hope, and happiness are fled,
His soul is filled with terror and with dread;
His only hope of rest is with the dead,
And he too longs to die.

But, see, a multitude is passing by,
And Jesus with that multitude draws nigh;
Now raise thy voice, poor leper, cry! oh, cry!
He has the power of God.

'Tis done: those gracious lips but spoke the word,
Beauty, health, happiness, are all restored;
The now cleansed leper magnifies the Lord,
And owns His power divine.
Children's Jewish Advocate, April, 1872.

CHAPTER XXVIII.

MIRACLES ABOUT JERUSALEM.

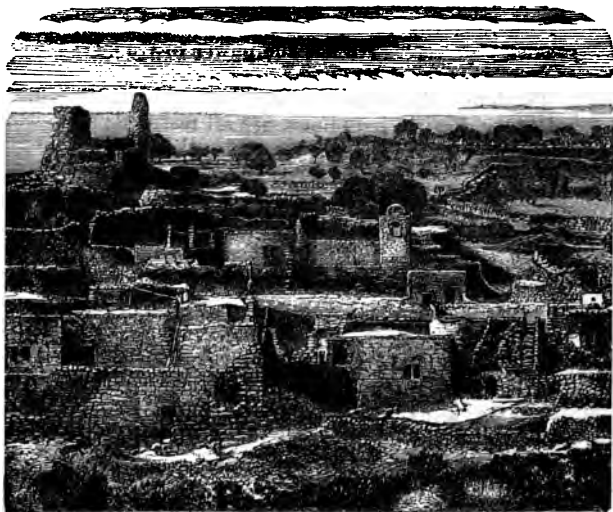
PART I.

THERE were four chief miracles which our Lord performed in or near Jerusalem—two of them were in that city, another was at Bethany (about half an hour's walk from it), and the fourth was at Jericho, about five hours' walk farther on, near to the River Jordan.

Let us read about the two that were in Jerusalem. You know that "Holy City" stands on a very high hill. That hill is nearly as high as the highest mountain in England, and its sides are very steep and rocky. There is a deep narrow valley running nearly all round it, or

rather two valleys (Hinnom and Kedron), which meet at the south, below Mount Moriah; and then there are other mountains across that valley that close it in all round.

You will get a very good idea of Jerusalem if you take your own fist and push it down hard into the middle of a soft pillow. Your fist will be like the hill on which Jerusalem stands; the sloping side made by your knuckles will be that of the south part of Mounts Moriah and Zion, which are now joined together, and the pillow will make the mountains that "stand round about Jerusalem," one of which is the Mount of Olives.



BETHANY.

Mount Zion would be the flat part of your fist above the first and second fingers, and Mount Moriah that part above the third and fourth. There used to be a valley between them, over which Solomon made a bridge, so that he could go across from his own palace on Zion to the temple on Moriah. It is called "the ascent by which he went up into the house of the Lord."

1. HEALING OF THE MAN AT BETHESDA.—Under Mount

Moriah, where the temple was, there were a great many pools of water, and they are still to be seen there. One of these was called Bethesda, "the house of mercy," and it was near the sheep-gate. The water from it came from a spring in the rock just under the great altar, where the sacrifices were offered.

There was something curious about this water. Sometimes it bubbled up just as if it were boiling, and the water in the pool rose some inches, or perhaps a foot; and this did not happen regularly, but suddenly, now and then.

It was said that an angel came down and "*troubled*," or disturbed, the water; and whoever had any disease, if he was put into the water *immediately*, he was cured of whatever illness he had; but only *one* person was healed, and that was, of course, the first that went into the water.

There were always plenty of sick, and lame, and helpless people lying about the pool, waiting for the water to be troubled, and there were five porches around it for them to lie in.

PART II.

One Sabbath day our Lord was passing, and He saw these poor people lying there, and one looked up at Him very pitifully, and He asked him what was the matter?

And he told Him how long he had been ill, and that he lay there, hoping to get cured, but he could not get into the water quickly, and he had no one to put him in; so some one else always managed to get before him and have the benefit of the cure.

Our Lord had compassion on him, and healed him without the water, and told him to take up his bed and walk, and he did so; but the Jews found fault with him for carrying his bed on the Sabbath day, and told him it was not lawful; but Jesus had told him to do it, so it could not be wrong.

"Now there is at Jerusalem, by the sheep market, a pool, which is called in the Hebrew tongue Bethesda, having five porches.

"In these lay a great multitude of impotent folk, of

blind, halt, withered, waiting for the moving of the water.

"For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

"And a certain man was there, which had an infirmity thirty and eight years.

"When Jesus saw him lie, and knew that he had been now a long time in that case, He saith unto him, Wilt thou be made whole?

"The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

"Jesus saith unto him, Rise, take up thy bed and walk.

"And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath.

"The Jews therefore said unto him that was cured, It is the Sabbath day: it is not lawful for thee to carry thy bed.

"He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

"Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

"And he that was healed wist not who it was; for Jesus had conveyed Himself away, a multitude being in that place.

"Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

"The man departed, and told the Jews that it was Jesus which had made him whole.

"And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day" (John v. 2-16).

NOTES.—*Impotent* means powerless. *Halt* means lame.

QUESTIONS.

What are the four miracles near Jerusalem? How is the "Holy

City" situated? Explain its position. What are the two valleys called? What are the two chief mountains of Jerusalem? On which was the temple? What was on the other? What joined the two? Name one pool. What does its name mean? Where was it? What was there curious about it? What did the people say about it? Why were sick people there? Where did they lie? What did our Lord do to one of them? What day was it?

A CHERUB.

BEAUTIFUL thing, with thine eye of light,
And thy brow of cloudless beauty bright,
Gazing for aye on the sapphire throne
Of Him who dwelleth in light alone,
Art thou hasting now on that golden wing
With the burning seraph choir to sing?
Or stooping to earth in thy gentleness,
Our darkling path to cheer and bless?

Beautiful thing! thou art come in love,
With gentle gales from that world above,
Breathing of pureness, breathing of bliss,
Bearing our spirits away from this
To the better thoughts, to the brighter skies,
Where heaven's unclouded sunshine lies,
Winning our hearts by a blessed guile,
With that infant look and angel smile.

Beautiful thing! thou art come in joy,
With the look, with the voice of our darling boy,
Him that was torn from the bleeding hearts,
He had twined about with his infant arts,
To dwell from sin and sorrow far,
In the golden orb of his little star—
There he rejoiceth, while we, oh! we
Long to be happy and safe as he.

Beautiful thing! thou art come in peace,
Bidding our doubts and fears to cease,
Wiping the tears that unbidden start,
From their fountain deep in the broken heart,

Cheering us still in our weary way,
Lest our hearts should faint, or our feet should stray,
Till, crowned for the conquest, at last we shall be,
Beautiful thing ! with our boy and thee !

G. W. Doane.

CHAPTER XXIX.

MIRACLES ABOUT JERUSALEM (*continued*).

2. THE POOL OF SILOAM was also just under the hill, and the water also comes from the rock under the temple. On another Sabbath Jesus met a man in the streets of Jerusalem, who had been born blind: and the Jews thought it must be a punishment for some sin; but as the man was *born* blind, it could not be for *his* sin, but it must have been his parents' sin. So the disciples asked Jesus, "Master, who did sin, this man or his parents, that he was born blind?"

"Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

"When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay,

"And said unto him, Go, wash in the pool of Siloam (which is, by interpretation, *Sent*). He went his way therefore, and washed, and came seeing.

"The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?"

"Some said, This is he: others said, He is like him: but he said, I am he.

"Therefore said they unto him, How were thine eyes opened?"

"He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

"Then said they unto him, Where is He? He said, I know not.

"They brought to the Pharisees him that aforetime was blind?" (John ix. 1-13).

Then the Pharisees questioned the man, how it was he received his sight, and he told them. Some said He was not a man of God, or He would not cure people on the Sabbath: but others said, a sinful man could not do miracles: so they asked the man himself what he thought, and he said that He was a Prophet.

But they did not believe he ever had been blind, until they sent for his parents, and they assured them he was born blind, but they would not say anything about how he got his sight again. They were afraid lest they should be turned out of the synagogue, if they said Jesus had cured him; so they said he was of age, and could answer for himself. So the Pharisees tried to make the man believe that Jesus was a sinner, and could not heal him; but he answered, "Whether He be a sinner or no, I know not: one thing I know, that whereas I *was* blind, now I see."

The poor man could not decide such deep questions; but he did know the fact, and he was thankful for what Jesus had done to him; and the Pharisees had only proved it more fully, that it was a real miracle.

So they reviled him, and turned him out of the synagogue; and Jesus found him again in the street, and told him that He was the Son of God, "and he said, Lord, I believe. And he worshipped Him."

NOTES.—*Manifest* means clear and plain. *By interpretation* is by meaning, or in our language.

QUESTIONS.

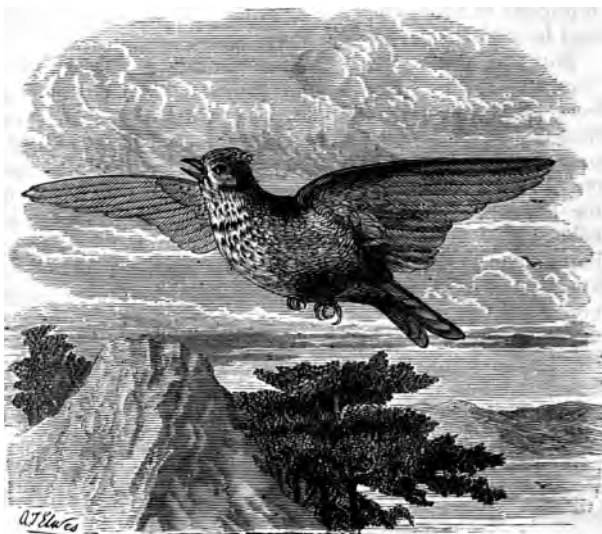
Name another pool. What does the word mean? Whom did Jesus send to it? What question was asked about him? What was the answer? What did Christ do to the man? What did He tell him to do? What happened? What did his neighbours say? What did the Pharisees do? What did they disbelieve? How did they prove the miracle? What did they want the man to do? What did he answer? What did they do to him? What did Jesus tell him? What was the result?

WHAT IS THAT, MOTHER?

WHAT is that, mother?—

The lark, my child.

The morn has but just looked out, and smiled,
When he starts from his humble, grassy nest,
And is up and away with the dew on his breast,



THE LARK.

And a hymn in his heart, to yon pure, bright sphere,
To warble it out in his Maker's ear.
Ever, my child, be thy morn's first lays
Tuned, like the lark's, to thy Maker's praise.

What is that, mother?—

The dove, my son.

And that low, sweet voice, like a widow's moan,
Is flowing out from her gentle breast,
Constant and pure by that lonely nest,

As the wave is poured from some crystal urn,
 For her distant dear one's quick return.
 Ever, my son, be thou like the dove—
 In friendship as faithful, as constant in love.

What is that, mother?—

The eagle, boy.
 Proudly careering his course of joy,
 Firm in his own mountain vigour relying,
 Breasting the dark storm, the red bolt defying :
 His wing on the wind, and his eye on the sun,
 He swerves not a hair, but bears onward, right on.
 Boy, may the eagle's flight ever be thine,
 Onward and upward, true to the line.

What is that, mother?—

The swan, my love.
 He is floating down from his native grove :
 No loved one now, no nestling nigh ;
 He is floating down by himself to die :
 Death darkens his eye, and unplumes his wings,
 Yet the sweetest song is the last he sings.
 Live so, my love, that when death shall come,
 Swan-like and sweet, it may waft thee home.

G. W. Doane.

CHAPTER XXX.

MIRACLES IN JUDÆA.

3. HEALING THE BLIND AT JERICHO.—As Jesus was going up to Jerusalem from Galilee, He went down by the River Jordan, so as not to pass through Samaria. By that road He came to Jericho, which is a little way from the Jordan, and then He went on through it, up the valley where Achan was stoned, and near where Elijah was fed by the ravens, and so on to Bethany, and then over the Mount of Olives to Jerusalem.

"And it came to pass, that as He was come nigh unto Jericho, a certain blind man sat by the wayside begging:

"And hearing the multitude pass by, he asked what it meant.

"And they told him, that Jesus of Nazareth passeth by.

"And he cried, saying, Jesus, thou son of David, have mercy on me.

"And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

"And Jesus stood, and commanded him to be brought unto Him: and when he was come near, He asked him,

"Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

"And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

"And immediately he received his sight, and followed Him, glorifying God. And all the people when they saw it, gave praise unto God" (Luke xviii. 35-43).

If you read the account of this miracle in Matthew's Gospel (xx. 30-34), you will notice that he says there were *two* blind men; and, no doubt, he is right, because he was there and saw it, but Luke does not say there was *only* one, but one of them asked what it meant, and then cried out, "Jesus, thou Son of David, have mercy on me."

Mark tells us something more (x. 46), viz., that the man was the "son of Timæus," and so was called Bar-Timæus. So it is pretty clear that there were two of them, but only one spoke for the two, and both of them were healed; perhaps only Bartimæus "followed Him, glorifying God," just as only one leper out of ten returned to give thanks.

QUESTIONS.

What miracle was performed at Jericho? Where was Jericho? What was the man's name? What does it mean? How many men does Matthew mention? How do you account for the difference? What did the man ask? What did the people say? Why did they rebuke him? What did he cry out? What was the result?

CHAPTER XXXI.

MIRACLES IN JUDÆA—(*continued*).

RAISING OF LAZARUS.—PART I.

4. THE last of these miracles near Jerusalem took place a little before this. Jesus was on the other side of the Jordan, because the Jews wanted to find Him and kill Him. You know that there was a family living at Bethany that was very friendly to Jesus, and He used to stay with them when He went to Jerusalem. It was the family of Lazarus and his two sisters, Mary and Martha.

Lazarus fell sick, and as his illness was dangerous, his sisters sent to Jesus to tell Him, because He was very fond of Lazarus.

They thought, of course, He would come directly to him, and Martha stood every day on the hill below Bethany, looking down into the valley, where she could see all along the road towards Jericho, expecting to see Him come along with His group of disciples; but He did not come, so Lazarus died and was buried. Then on the fourth day Jesus came. He knew very well that His friend was dead, for He had told His disciples that he was ill, and then two days after, He told them he was dead, and He had told them, too, that He was going to raise him up again.

When He went up that long steep hill to Bethany, He found Martha waiting for Him outside the town, but Mary was weeping and mourning in the house with some friends that had come from Jerusalem to comfort her.

He tries to cheer Martha up, and she is the first to whom He tells what He is going to do, and she believes Him, though she cannot quite make it out, because Lazarus had been buried four days, and such a thing had never been known, as for a man to be brought to life again after his body began to decay.

You would not think, you know, you could bring a plant to life again after it had become quite black and

rotten. So Martha could not quite understand it, but she knew that whatever Jesus should ask of God, God would give it Him; and that was quite enough for any one to know.

"And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

"Then Martha, as soon as she heard that Jesus was coming, went and met Him: but Mary sat still in the house.

"Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

"But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

"Jesus saith unto her, Thy brother shall rise again.

"Martha saith unto Him, I know that he shall rise again in the resurrection at the last day.

"Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?

"She saith unto Him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

PART II.

"And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

"As soon as she heard that, she arose quickly, and came unto Him.

"Now Jesus was not yet come into the town, but was in that place where Martha met Him.

"The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

"Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if thou hadst been here, my brother had not died."

“When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled,

“And said, Where have ye laid him? They said unto Him, Lord, come and see.

“Jesus wept.

“Then said the Jews, Behold how He loved him!

“And some of them said, Could not this man which opened the eyes of the blind, have caused that even this man should not have died?

“Jesus therefore again groaning in Himself, cometh to the grave. It was a cave, and a stone lay upon it.

“Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been dead four days.

“Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?

“Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank thee that thou hast heard me.

“And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

“And when He thus had spoken, He cried with a loud voice, Lazarus, come forth.

“And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

“Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him.

“But some of them went their ways to the Pharisees, and told them what things Jesus had done.

“Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

“If we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation.

“And one of them, named Caiaphas, being the high

priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

"And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation ;

"And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad.

"Then, from that day forth, they took counsel together for to put Him to death " (John xi. 19-53).

This was the greatest miracle that ever was worked, except our Lord's own resurrection from the dead, and His ascension into heaven ; and the rulers of the Jews knew that so many people would believe on Him because of it, that they could only stop it by putting Him to death. So we shall see that it was this kind act to Lazarus and his sisters that brought about the death of Jesus.

QUESTIONS.

What was the last of these miracles? Who was Lazarus? The names of his sisters? Where did they live? What happened to Lazarus? Where was Jesus? Who sent to Him? What for? Why did He not come? How long did He stay? What happened? Who were with Mary? Where was Martha? What did she say to Jesus? How did He answer her? Why did she not understand it? How did Jesus shew His grief? Who were present? What did Jesus call out at the grave? What followed? What did the Jews do? Who saw it? What did the chief priests think of it? What did Caiaphas say? What was the result of this miracle?

CHAPTER XXXII.

MIRACLES.

THE raising of Lazarus was almost the last miracle; so let us just say over the chief ones; but you must remember these are not all.

I. Two at Cana, viz. :—

1. Turning water into wine.
2. Healing the nobleman's son.

II. Six on the sea of Galilee, viz. :—

1. The miraculous draught of fishes.
2. Jesus walking on the sea.
3. Jesus stilling the storm.
4. Jesus sending the devils out of the man into the swine.
5. Drawing tribute-money out of the mouth of a fish.
6. Draught of fishes at Tiberias.

III. Six miracles connected with women :—

1. Healing Peter's mother-in-law at Bethsaida.
2. „ Jairus' daughter at Capernaum.
3. „ the woman with an issue of blood.
4. „ Mary Magdalene.
5. „ the widow's son at Nain.
6. „ Syro-Phœnician's daughter.

IV. Four miracles *at* Capernaum :—

1. Healing the demoniac in the synagogue.
2. „ the centurion's servant.
3. „ the man with a withered hand.
4. „ the man with the palsy.

V. Four miracles *near* Capernaum :—

1. Feeding five thousand.
2. „ four thousand.
3. Healing the demoniac child after the transfiguration.
4. Healing a leper.

VI. Four miracles near Jerusalem :—

1. Healing the lame man at Bethesda.
2. „ the blind man at Siloam.
3. „ the blind man at Jericho.
4. Raising Lazarus from the dead.

VII. Two miracles in the last week :—

1. Cursing the barren fig-tree.
2. Healing the ear of Malchus.

VIII. SEVEN additional miracles :—

1. Healing two blind men at Capernaum (Matt. ix.)
2. „ a dumb man possessed with a devil at Capernaum.

3. Healing one deaf and with an impediment in his speech in De-cap-o-lis (Matt. vii.)
4. Healing a blind man at Bethsaida (Mark viii.)
5. „ a man with the dropsy (Luke xiv.)
6. „ ten lepers (Luke xvii.)
7. „ a man blind, dumb, and possessed with a devil (Matt. xii.)

NOTE.—*Decapolis* were “ten cities” near the Sea of Galilee. They were all on the east side, except one.

QUESTIONS.

How many miracles have you read? Are these all? Name the two at Cana; the six on the sea; the six connected with women; the four at Capernaum; the four *near* it; the four near Jerusalem; the two later ones; the seven additional miracles.

THE HOLY LAND.

Oh, for a glance at those wild hills
That round Jerusalem arise!
And one sweet evening by the lake
That gleams beneath Judea's skies!

How anthem-like the wind must sound
In meadows of the Holy Land—
How musical the ripples break
Upon the Jordan's moonlit strand:

Behold the dew, like angels' tears,
Upon each thorn is gleaming now,
Blest emblems of the crown of love
There woven for the sufferer's brow.

Who does not sigh to enter Nain,
Or in Capernaum to dwell;
Inhale the breeze from Galilee,
And rest beside Samaria's well?

Who would not stand beneath the spot
Where Bethlehem's star its vigil kept ?
List to the plash of Siloa's pool,
And kiss the ground where Jesus wept ?

Gethsemane who would not seek,
And pluck a lily by the way ?
Through Bethany devoutly walk,
And on the Mount of Olives pray ?

How dear were one repentant night
Where Mary's tears of love were shed !
How blest, beside the Saviour's tomb,
One hour's communion with the dead !

What solemn joy to stand alone
On Calvary's celestial height ;
Or kneel upon the mountain-slope
Once radiant with supernal light ?

I cannot throw my staff aside,
Nor wholly quell the hope divine
That one delight awaits me yet—
A pilgrimage to Palestine.

H. T. Zucherman.

CHAPTER XXXIII.

PARABLES.

THERE are *Thirty* Parables of importance spoken by our Lord, besides some smaller sayings. These were taken mostly from what He saw before Him at the time. We can put them together best according to the places where they were spoken, especially whether in Galilee or Judea.

These two parts of the country are very different. Galilee has rich valleys, and a most luxuriant plain by the lake, which abounds in fish ; and Capernaum (where Jesus chiefly lived) was also a great centre of commerce, to which

merchants flocked from various countries. So the parables are such as belong to fishermen, or to merchants, or to cultivation of the land.

Judea was hilly and very rocky, so that it was a great place for feeding sheep, while the shaded valleys and sheltered hillsides were very good for vines and figs. Those beautiful grapes that the spies brought back to Moses (two men carrying one bunch between them) came from the valley of Eshcol, which was by Hebron, in Judea.

The parables spoken in Judea are those about sheep and the shepherd; the vineyard and people sent to work in it; the fig-tree, &c.; and besides these, such as belong to a great city like Jerusalem—the rich and poor, Pharisee and Publican, &c.

We may divide them thus:—

I. Those spoken in Galilee.

1. In the plain of Gennesareth by the lake.
 - a. *Relating to fishing*—The draw-net.
 - b. *Relating to cultivation of that rich plain*—e.g., The sower, the tares, mustard seed, seed growing secretly, rich fool.
 - c. *Relating to the merchants*—e.g., The goodly pearl, hid treasure, leaven.
2. In Capernaum.

Unmerciful servant, two debtors.

II. Those spoken in Judea:—

1. *Concerning rich proprietors*—e.g., Great supper, the two sons, unjust judge, barren fig-tree, vineyard, prodigal son, good Samaritan.
2. *Concerning labourers*—Wicked husbandmen, labourers in the vineyard, lost sheep, lost money, unjust steward, unprofitable servants, sheep and shepherd.
3. *Concerning citizens of Jerusalem*—Marriage of the king's son, ten virgins at the marriage, Dives and Lazarus, Pharisee and Publican, ten pounds, ten talents.

NOTES.—*Parables* are stories taken from real life, but having a spiritual meaning. *Commerce* means trade between wholesale merchants. *Cultivation* means attention to the growth of plants in the soil.

QUESTIONS.

How many chief parables are there? What is a parable? How may you divide them by the places? Of what sort were those in Galilee and in Judea? Which refer to the cultivation of the plain? Which to the merchants? Where did the merchants meet? Name those spoken about rich farmers. Those about workmen. Those to rich citizens. Those to poor people.

CHAPTER XXXIV.

THE PARABLES SPOKEN BY OUR LORD IN GALILEE.

THE DRAW-NET.—There are many natural hot springs along the shores of the Sea of Gennesareth, the water of which flows into the lake, and makes the water hot for some little distance. There are some at Tiberias (which now are used for baths) and at Bethsaida, where Peter lived, and the other Bethsaida on the Jordan.

Though the days are often warm in winter and spring, owing to the heat of the sun, the nights are very cold. You will remember in the Psalms it speaks of the "heat by day and the cold by night."

The fish come up in the cold nights to these hot springs in great shoals, and that is the favourite time for fishing, and these were the favourite places, and this is how Bethsaida got its name, "the house of fish."

They are easily caught, and the usual plan is for a boat to go out with a long line of net weighted at one edge, and with cork floats along the other edge. The boat pays out the net as it goes along, and lets it fall edgewise into the water in a great sweep round, coming back again to the shore in the shape of a great semicircle.

One edge of the net is kept down in the water by the weights, and the other is floated by the corks or pieces of wood. At first it is set a long way from the shore, and is held in by long ropes, so as to let the shoals of fish come in between it and the bank to the mouth of the hot spring.

Very early in the morning they begin to draw in the ropes on both sides of the net at once. They draw very gently at first, and stand a long way off from the hot pool, and as the edge of the net gets near the bank, the drawers come nearer and nearer together till they almost meet; this prevents the fish getting away at the sides.

They then pull the net in to the land, and the fish lie all entangled in the net. The fishermen then pick them out, fill their baskets with them ready for sale, or put them into pools to keep them alive for another day.

This kind of fishing with a draw-net may be seen any day in the Bay of Naples; and now by Bethsaida the shepherds catch as many as they want in a similar way, and keep them in pools dug in the sand.

So, in our Lord's parable, the draw-net is the Church of Christ, which encloses all people that come within its scope—*i.e.*, all that can be reached by it, all who profess and call themselves Christians. These are all gathered together into it, and brought to the shore of life—*i.e.*, the end of their time on this earth, or what we call death.

They are then looked over by the angels, who separate the good from the bad, putting the latter into the furnace of fire, just as the fishermen throw the bad fish back into the sea; but they gather up the righteous souls into the treasure-houses of heaven, as the fishermen put the sound fish into vessels—*i.e.*, their baskets or pools.

"The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

"Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

"So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

"And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. xiii. 47-50).

QUESTIONS.

Where are the hot springs? What do they attract? What does Bethsaida mean? What two places were there so called? When is the best time for fishing? What is the common way of catching fish? What parable did this suggest? Give it in your own words. What did it mean? What is meant by "vessels?"

CHAPTER XXXV.

PARABLES ABOUT CULTIVATION OF THE PLAIN.

a. THE SOWER.—The parable of the sower seems to be the first spoken by our Lord, as He explained it to the apostles as a sort of model, so that they could understand the others. It is one of a set that seem to have been said to people who were used to the tilling of the ground, and it is easy to see what made our Lord think of them.

Between Capernaum and Magdala there is a level piece of ground about the shape of a half-moon, the edge of which runs along the side of the lake, and the round part fits into the mountains. This plain is so sheltered from wind and from too much sun, and is so well watered by streams, that it is very fertile. Its name tells us that. It is called The Land of "Gennesareth," which means "The Garden of Princes."

It is just what that other plain by the Dead Sea is said to have been when Abram and Lot first saw it, before Sodom and Gomorrah were destroyed, "as the garden of the Lord, like the land of Egypt." It was all one large field, each person's plot of ground marked off with a stone; for there are no hedges or walls there, and there are no roads.

But the troops of camels and mules come across it, as they bring up their goods from Arabia, or carry them down there; and so they make a track across it, or several tracks, where the soil was trodden down hard. This is what Christ means by the wayside, on which the seed fell without sinking into the hard soil, so that the birds came and picked it up.

Now, though it is very fertile, the soil in some places is not deep, and here and there the rock comes up right through it to the surface; so you see the whole plain dotted about with little lumps of rock sticking up. These are the patches of *stony* ground, and round about these rocks there would be "no depth of earth." The hot sun in that moist soil would draw up the shoots very quickly, but the roots could not go deep enough to suck moisture

to keep the stem growing; so the corn would wither away.

And in many other places there are bushes of that thorn like a bramble, of which the "crown of thorns" was made, which sprout out in the spring as our hedges do.

So Jesus came down through that plain to the seaside, and a great crowd with Him; and He got into a boat to be clear of the throng, and sat on one of the rowing benches, and the whole multitude stood along the shore. His face was turned towards them, and to the land. So he looked upon that rich plain.

It was spring-time, and He saw one man ploughing his own little allotment with his one-handed plough and his yoke of oxen.



PLOUGHING WITH ONE-HANDED PLOUGH.

And here and there was one who had finished the ploughing, and was scattering his seed over the furrows; and, as he walked, he crossed the beaten track that ran across all the allotments, and his seed was scattered upon the hard path; and some fell, as he walked along, into the thorn bush, and some by the side of the rock, that stood out like a big mole-hill; but the main part fell upon good ground.

And perhaps in that country, where things grow so very quickly, He saw the seed already up in some lot, where there was no depth of soil, and the stem already beginning to be scorched; and in another the stalks rank and

healthy in the good ground. It is quite common to see crops growing in one lot, while a man is only ploughing in the next.

"Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up:

"Some fell upon stony places, where they had not much earth: and forthwith they sprang up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away.

"And some fell among thorns; and the thorns sprung up, and choked them:

"But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

"Who hath ears to hear, let him hear.

"Hear ye the parable of the sower.

"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside.

"But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty" (Matt. xiii. 3-23).

QUESTIONS.

Where was "the sower" spoken? Where did our Lord sit? Where were the people? What did He see? What was the plain like? What is it called? Why? How were the lots marked? What was the "way" through it? What is meant

by "stony places?" What were the "thorns?" Now tell the parable in your own words. What is meant by the "birds," "wayside," "stony places," "the scorching sun," "the thorns," and the "good ground?"

CHAPTER XXXVI.

PARABLES ABOUT CULTIVATION OF THE PLAIN (*continued*).

THERE are three other parables of the same sort, and no doubt spoken in the same place, or somewhere near it. They all refer to seed and its growing, but at different stages.

If we put these four together, it is very easy to remember them. First, there is the sower *sowing* seed; then the seed *grows secretly* in the ground; next there *come up* two kinds of plants, and it is seen that an enemy has sown in the night time other seed amongst the good; and lastly, there is one particular seed, and that the smallest kind—viz., mustard seed—which grows into a large tree.

b. The "SEED SOWN" into the ground is left there by the sower. He has done all he can, and he must wait till God brings it up before he can tell whether his labour has been of any good. He can do no more: he must leave the rest to the God of nature.

So the seed in the ground grows *secretly*, out of sight, and in a way we cannot understand. First it rots away, crumbles to dust; then there comes out a little speck of vegetation, which pushes a little green or white horn up towards the light and air, and forces itself through the soil.

Then the sun draws it up, and it throws out first one leaf, then another: up it grows till it stands on a tall stalk, when there come out little corns, which fill with moisture, and then get hard and ripen, till they are fit for grinding into flour, and so give us food. It is then the farmer knows he must put in the sickle, reap his corn, and store it up till he can get it ready for the mill.

"And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and

rise night and day, and the seed should spring and grow up, he knoweth not how.

“For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

“But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come” (Mark iv. 26-29).

This seed is the Word of God sown by His ministers or teachers in people's hearts; but it is all supposed to be good seed falling upon good ground. There it lies and grows secretly, though the teacher who put it there cannot see how it grows.

He must wait till it begins to shew itself by some good deed or good thought coming out in words when he is asking questions.

Then he tends it, as the farmer does his crop, and keeps down weeds, and everything that will stop its growth: so the good deeds get stronger, until more good deeds come from it, and there is a good harvest of them: the one seed sown has brought forth much fruit.

And here, too, the harvest is the end of the world, or the end of our lives, when death mows us down with his scythe. The body dies, but the good deeds are stored up in God's garner.

QUESTIONS.

Name the four parables about seed. How do they differ? Give the parable of the “seed growing secretly.” How does seed grow? To whom must that be left? What can man do? Describe the stages of growth. Explain what they mean in the parable. Who sows the seed? Who is the mower? What is the harvest? What are put into the garner? What is the garner?

CHAPTER XXXVII.

PARABLES ABOUT CULTIVATION OF THE PLAIN (*continued*).

c. THE TARES.—The seed sown by the servants of the husbandman will all be good, and the plants will be good too; but sometimes other plants seem to come up that were not sown,

Look at a field of standing corn, and you will see the bright red flowers of the poppy shining amongst the yellow corn, and many times a thistle may be found, and very often tares and weeds.

So our Lord made this into a parable, and He gave us so simple an explanation of it, that His own words are easier than any we can find.

"Another parable put He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way.

"But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

"So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

"He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

"But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

"Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

"Then Jesus sent the multitude away, and went into the house: and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field.

"He answered and said unto them, He that soweth the good seed is the Son of man;

"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

"The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

"The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity;

"And shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth.

"Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" (Matt. xiii. 24-30, 36-43).

QUESTIONS.

What sometimes comes up with corn ? What are tares ? What use did Christ make of this fact ? What were the tares ? Who sowed them ? Who is *the enemy* ? What was to be done with them ? What is meant by the harvest ? by the *reapers* ? the *burning* of the bundles ?

CHAPTER XXXVIII.

PARABLES ABOUT CULTIVATION OF THE PLAIN (*continued*).

d. THE MUSTARD SEED.—There is one more of the same kind. A man took *one grain* only of a little seed, the least of all seeds. He planted it alone in his garden ; it grew up into a plant, and by degrees grew taller and taller : it shot out great branches, like a big tree, so that the birds of the air came and nestled in its boughs.

This is not quite the same as our mustard, though the two seeds taste alike ; but this seed in an Eastern country produces a plant of a different kind to our little vegetable. It grows into a big tree, so that we read of a man who had one of them in his garden so large, that he cut wood enough from it to make the roof of his house.

All plants of that kind grow much larger there than they do here, so that common thistles are often ten or twelve feet high ; and by the side of the Lake of Genesareth there is now a thicket of thistles closer and thicker than a plantation of trees, and even a horse cannot force its way through them.

"Another parable put He forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field :

"Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof" (Matt. xiii. 31, 32).

This little seed is like the word of God sown, which is only a chance word perhaps let fall by some one; but it makes an impression, because it falls just where the heart is ready for it; and it takes root and grows, until it becomes a comfort and a shelter to all that need help.



MUSTARD.

We may often see a good old man or woman lending a helping hand to the young in sorrow and trouble, with a kind word of sympathy and love, and a gentle hand laid on them in their trials to cheer them on.

But it also may mean the Church of God, which sprang from one little child of a poor peasant woman, planted in God's holy land, which grew, little by little, secretly, men knew not how, till it spread out its branches to the uttermost parts of the earth, and gathered under its shadow all the peace-loving, tender-hearted, upright people on the earth, who wished to soar up to heaven, like the innocent birds, and who longed for the loving shelter of God's protection from this world's blight.

QUESTIONS.

Tell the parable of the mustard seed. How is the plant different to ours? What do we read of this big tree? What is meant by it? Another meaning? In the last case, who are the birds? What is the seed? What are the branches?

THE SOWER SOWING SEED.

Matt. xiii. 3.

YE sons of earth, prepare the plough,
Break up your fallow ground ;
'The sower is gone forth to sow,
And scatter blessings round.

The seed that finds a stony soil
Shoots forth a hasty blade ;
But ill repays the sower's toil,
Soon withered, scorched, and dead.

The thorny ground is sure to balk
All hopes of harvest there ;
We find a tall and sickly stalk,
But not the fruitful ear.

The beaten path and highway side
Receive the trust in vain ;
The watchful birds the spoil divide,
And pick up all the grain.

But where the Lord of grace and power
Has blessed the happy field,
How plenteous is the golden store
The deep-wrought furrows yield !

Father of mercies, we have need
Of Thy preparing grace ;
Let the same hand that gives the seed
Provide a fruitful place !—*Cowper.*

CHAPTER XXXIX.

PARABLES BELONGING TO TRADE.

THERE are two parables, which belong to trade, spoken to those merchants that Jesus saw making their bargains by the well, where they all encamped for the night.

He watched the trader from Tyre, who had come down to meet the Arabs and exchange his goods from Europe for those they brought up from Arabia. He saw him looking over their treasures, seeking amongst the mother-of-pearl they brought from the Red Sea, to find some one of great price, which he knew the value of better perhaps than they did.

And if he found one, he went from one set of traders to another, getting his goods sold as fast as possible, so as to raise money enough to buy it.

So He spoke the parable of the (1.) "GOODLY PEARL."

"The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."

This goodly pearl our Lord took as an illustration of the grace of God, or the kingdom of heaven. He shewed them how they knew the value of a great pearl, and how a man would sell all he had, even at a sacrifice, to make a venture by buying the pearl, stake all his money in it, in the hope he should make a fortune which would set him up in comfort for life.

Well, then, He says, do the same when you have found a possession, like the grace of God, which will give you comfort and peace both for this life and for the next. Sacrifice all you have: all worldly possessions, and stake everything upon this one purchase.

(2.) **HID TREASURE.**—Then He watched the men who sold their goods, and He saw how they dug holes in the ground and buried their money, because they had no Banks in which to put it, and the country was full of robbers, where "thieves break through and steal." The only safe

thing was to hide it secretly in the earth, and tell no one where it was.

Sometimes when a man had buried a good deal of money he was killed, or died suddenly in those rough times without telling where he had buried it; so it was lost, till some man tilling the ground happened to find it, then he kept the secret, but went and sold all he had, and bought the field, and of course all that was in it;



TYRE.

and then dug up the box of money and became very rich. This parable teaches the same lesson as the other.

“Again, the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.”

Once a Jew was ploughing in his own field, when his ox

sank with one leg deep into the earth, and, in struggling to get out, broke its leg. The man was in very great trouble.

He had only this one ox, and was very poor. Times had gone very hard with him, and he had had bad harvests. Now his ox was lost to him, what should he do? He must sell his bit of land, for he could not plough it any more.

So he was almost heart-broken. However, he could not leave the ox lying there; so he fetched a spade to dig its leg out, and he soon struck against something very hard, and when he had made a large hole and released the leg of the ox, he found a large box full of money, that some one had hidden there a long time before, no one knew when.

The man's sorrow was turned into joy. He was now very rich, and kept manservants and maidservants and much cattle; but every year, when that same day came round he always spent it in ploughing one of his own fields himself with *one* ox, to remind him of the days when he was poor, and of the good providence of God, which had made him rich.

This is a true tale, and it shews how Christ took His parables from things that happened in that country in His day.

QUESTIONS.

What are the two parables about traders? What is that of the *goodly pearl*? Who was probably the merchant seeking it? Who brought it? How was one able to buy it? How was he an example to us? What is meant by the pearl? What ought we to do? What is the parable of the *hid treasure*? Who would hide it? Why? How might the hiding-place be lost? How might it be found again? What did the man do who found it? How is he an example to us? What should we do? Tell the story of the man ploughing with one ox. What does that story prove?

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CHAPTER XL.

PARABLE BELONGING TO HOME LIFE.

THE LEAVEN.—There is one more of the same kind, teaching the value of the grace of God to us, when we have gained it. This is the parable of the leaven.

“Another parable spake He unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

“All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them:

“That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.”

You have all seen bread made, I suppose. Your mother takes some flour, and mixes it with water into a kind of paste; and then takes some yeast (or balm, as it is called in some parts of England), which is a kind of froth that rises to the top of beer when it is fermenting. She puts this yeast into the paste, and kneads it, working it up and down on the table, till it is stiff; and then she puts the *dough*, as it is called now, into tins, and places it in front of the fire, and in a short time the dough begins to swell out and *rise* up, till it gets quite above the tops of the tins, and seems almost to froth, as it were, over them.

Now it is this yeast which makes the bread rise; and if it were not for the yeast, the bread, when baked, would be heavy, like the inside of a thick pie-crust, and sticky, and would be very hard for us to digest; so it would make us poorly. This yeast is what is called in the parable *leaven*; and unleavened bread is that which has no yeast in it, so it is heavy and will not crumble, and does not taste so nice.

Yeast comes from the same Saxon word as cast, which is the name we give to that side of the sky where the sun seems to us to *rise*; and for the same reason the day

on which Christ *rose* from the dead, is called *Easter* day. So, you see, all these words have to do with *rising*.

It is the same, too, with *leaven*, which comes from a Latin word that means to lighten, and also to raise. There is a French word, *lever*, to raise; and you know we call in English a very useful instrument for raising heavy weights a *lever*.

It is this yeast, which makes the bread rise till it is good for food, that our Lord made use of in this parable to teach us how the grace of God in us and in the world *raises* the tone of people, and makes them more wholesome, *agree* better with one another, live more happily (light of heart, instead of being heavy and sad), and at last *rise* to the life eternal and happiness in heaven.

QUESTIONS.

What is the parable of the *leaven*? What is *leaven*? Why is it called so? What word do we commonly use for it? What good does it do to bread? What is meant by it in the parable? What is meant by the meal? How does the grace of God make the *world* better? How does it make a *person* better?

CHAPTER XII.

PARABLES ABOUT DEBT.

THERE are two parables, again, that seem to make a pair, because they are so much alike; both of them refer to debt, and to a man letting off those that owed him the debt because he was too poor to pay.

It is a very common thing to lend money in that country to poor people on very hard terms. A traveller not long ago was going through Palestine, and saw a large plantation of olive trees. They were all full of olives, just ripe, and a poor woman was gathering them.

"You have got a fine crop there, my good woman," said the gentleman.

"Aye, pretty well, thank God."

"That will do you good this winter, I hope, and help you to get some better clothes," he said, seeing she had nothing on her but one ragged smock reaching to her knees.

"Not much of that, worse the luck," sighed the poor woman.

"Why not?"

"Well sir, you see, my husband's father had a large family, and he had two or three bad crops, and he got sadly behind, so he was obliged to borrow money to get victuals for his children, or they would have starved to death. So he pledged his trees to the great soapmakers at Nablous to secure the payment of the money; and he was to let them have 20 measures of olives every year, and whatever was short was to be doubled next time.

"So if he only paid 18 measures, he must next year pay $20 + 4 = 24$; and if he could only pay 18 again, it would be 32 the following year.

"Some years we have failed," she said, "and at last we had to sell a good many trees and buy oil to make up the quantity, and now all we can get hardly pays each year what we owe; and I am afraid they will come and take us and the children to go and work off the debt, and we shall be as good as slaves all the rest of our lives."

This explains a good deal we read of in the Bible. You will remember a poor widow in Elisha's time was in debt, and all her olive trees were pledged. She had to pay so much olive oil to her husband's creditor when he died; but as she could not raise the quantity of oil, he was going to take her sons to work off the debt, or to sell them as slaves. So she appealed to Elisha, and he worked a miracle.

He told her to borrow all the jars she could, and pour oil into them out of the one jar of oil she had, and she did; and then she poured into another, and so she went on filling jar after jar till she had filled every one there was, and still her jar was full. It was like the cruse of oil with the widow of Zarephath: it never failed. So she was able to pay off her debt.

You will remember another parable of our Lord's, too,

where the unjust steward called all his master's debtors to him, and made each of them alter the amount of debt that was on his bond.

You see every year it would want altering, because if they brought in 22 measures instead of 20, then 2 would be struck off the bond; but if they only brought 18, then 4 must be added to it. So he said to one debtor, Take thy bond, and sit down quickly, and write 50 measures of oil (instead of 100). And there was another, who owed 100 measures of wheat, and to him he said, Take thy bill and write fourscore (80) (Luke xvi. 6, 7).

QUESTIONS.

What did the traveller see? What was on them? Who was gathering them? How was the woman clothed? What did he say to her? What made her so poor? What do you mean by "pledged"? Who pledged the trees? To whom? What were they to pay? What had they to do if they could not pay all? How did it turn out? What did she fear? How did Elisha once save a woman? What did she owe? What were they going to do to her sons? What were the "bills" the unjust steward altered?

CHAPTER XLII.

PARABLE.—THE DEBTORS.

WE can now, I think, better understand those two parables, which He spoke to the rich men of Capernaum, who lent money to the poor.

1. "Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

"And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?

"Simon answered and said, I suppose that he to whom he forgave most. And He said unto him, Thou hast rightly judged" (Luke vii. 40-43).

2. "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

"And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

"But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

"The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

"Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

"But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

"And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

"And he would not: but went and cast him into prison, till he should pay the debt.

"So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

"Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

"Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

"And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (Matt. xviii. 21-35).

NOTES.—Ten thousand talents would be about £3,000,000. A hundred pence would be about £3.

QUESTIONS.

What parable did Jesus speak to Simon? Do you know what made Him speak it? Who was Simon? To whom had Jesus forgiven a debt? What debt? Who would love Him most?

How much did the servant owe the king? What did the king
 say? What did the servant do? What did he do in on the
 way? What did he do? What did the servant meet as he
 went out? What did his fellow-servant owe him? What did he
 do to him? What did the servant say? What did he do?
 What did the other servants do? What did the king say? What
 did he do? What lesson does this teach? Who is the king?
 Who are the servants? Who are the 'unmerciful'?

CHAPTER XLIII

PARABLES SPOKEN IN JUDAEA

Of the parables spoken in Judaea there are three kinds—
 viz. those concerning the rich proprietors or great noble-
 men in the country, and the labourers who worked for



TERRACES.

them ; and those relating to the people who lived in the city Jerusalem.

All Judea is very mountainous : the hills were either covered with vines planted in terraces, one above another, quite up to the top of the hill ; or else, where they were so rocky that there was not soil enough for vines, they were covered with fine downy turf, on which sheep and goats grazed.

The sheep are taken out in the morning to feed upon these downs, the shepherd with his long staff going before and calling them to follow him. They know the voice of the shepherd, who leads them forth to pleasant pastures, and they run gladly after him. At night he calls them off from the hills over which they are scattered.

He knows them all by sight, and if one is missing he seeks till he finds it ; and if a wayward little lamb has strayed through ignorance or wilfulness, till it has fallen down some crag and wounded itself, he lays it on his shoulders and carries it to the fold, which used to be walled in all round, and had a door to close after them, to keep them safe in the night from the attacks of wild beasts.

1. CONCERNING RICH PROPRIETORS.

THE PARABLES OF THE VINEYARD.—In the valley of Eshcol, leading down to Hebron, the vineyards are like large gardens, walled all round, and very often with a watch-tower, like a square church steeple, for the keeper to look out and give notice when robbers are coming, and in the centre a large winepress (a sort of large stone bowl with a drain), in which they tread down the grapes to squeeze out the juice.

People often take a vineyard by contract, paying so much a year to the owner, and making what they can of the produce, working it themselves ; so the owner has neither trouble nor risk.

There are four parables which refer particularly to the vineyard, which is used to figure the Church of God—the Jewish Church chiefly ; while those who labour in it are God's ministers, the vines are God's people, the son of the owner sent for the fruits is Jesus Christ.

There are the "Two Sons," the "Wicked Husband-man," the "Labourers," and the "Unprofitable Servants."

The first is about "Two Sons" of the proprietor, which represent two of God's ministers, or workers in the Lord's vineyard.

"But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

"He answered and said, I will not: but afterward he repented, and went.

"And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

"Whether of them twain did the will of his father? They say unto Him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you" (Matt. xxi. 28-31).

QUESTIONS.

What three kinds of parables were spoken in Judea? Why are they different to those in Galilee? What is Judea like? What were fed there? How did the shepherd lead them? Who is "the good Shepherd"? How does He shew his goodness? What part is famous for grapes? What great grapes came from thence? What four parables refer to a vineyard? What is meant by "the vineyard"? Who are the labourers? Who is the owner? Who is His son? Who are the vines? What is the parable of the two sons? Whom did our Lord mean by them? Which was the worse?

EARLY PIETY.

SAVIOUR, like a shepherd lead us;
 Much we need Thy tender care:
 In thy pleasant pastures feed us,
 For Thy lambs Thy folds prepare;
 Blessed Jesus,
 Thou hast bought us—Thine we are.

Thou hast promised to receive us,
 Poor and sinful though we be;
 Thou hast mercy to relieve us,
 Grace to cleanse, and power to free;
 Blessed Jesus,
 Let us early turn to Thee.

Early let us seek thy favour,
Early let us do Thy will ;
Blessed Lord and only Saviour,
With Thyself our bosoms fill.
Blessed Jesus,
Thou hast loved us—love us still.

CHAPTER XLIV.

PARABLES OF THE VINEYARD.

2. VARIOUS WORKERS.

(a.) The “WICKED HUSBANDMEN” is a warning to the Jewish rulers, who had been entrusted by God with the care of His Church and the education of His people, but had thought more of themselves than the good of those whom they had to teach.

“Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

“And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

“And the husbandmen took his servants, and beat one, and killed another, and stoned another.

“Again, he sent other servants more than the first: and they did unto them likewise.

“But last of all he sent unto them his son, saying, They will reverence my son.

“But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

“And they caught him, and cast him out of the vineyard, and slew him.

“When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?”

“They say unto Him, He will miserably destroy those

wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

"Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

"Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

"And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

"And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them.

"But when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet" (Matt. xxi. 33-46).

QUESTIONS.

Tell the parable of the wicked husbandmen in your own words. Describe the vineyard. Where did the owner go? Who looked after the vineyard? Whom did the owner send to them? When? What for? What did the husbandmen do to them? Whom did he send last? What did he say? What did the husbandmen do to him? Why? What did the Jews say ought to be done to them? Why did Christ ask that question? Who were the husbandmen? Who was the son? Whom were they condemning? Who was "the stone"? Who refused it? Who were the builders? What did it mean? Why did not the Pharisees take Him?

CHAPTER XLV.

PARABLES OF THE VINEYARD (*continued*).

(b.) THE LABOURERS.—The parable of the "LABOURERS" relates to those ministers who, at various different ages of time, have been sent by God to preach in the world, and have done their work faithfully, in contrast to those wicked husbandmen who were not faithful.

Some of these were called in the early days of hot

persecution ; others in more easy times, when the hardest work was over ; and, again, others who will come in at the very last hours of the Church, when the true religion has become popular and its work is pleasant and light.

"For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard.

"And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

"And he went out about the third hour, and saw others standing idle in the market-place, and said unto them ; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

"Again he went out about the sixth and ninth hour, and did likewise.

"And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle ?

"They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard ; and whatsoever is right, that shall ye receive.

"So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

"And when they came that were hired about the eleventh hour, they received every man a penny.

"But when the first came, they supposed that they should have received more ; and they likewise received every man a penny.

"And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

"But he answered one of them, and said, Friend, I do thee no wrong : didst not thou agree with me for a penny ?

"Take that thine is, and go thy way : I will give unto this last, even as unto thee.

"Is it not lawful for me to do what I will with mine own ? Is thine eye evil, because I am good ?

"So the last shall be first, and the first last : for many be called, but few chosen" (Matt. xx. 1-16).

(c.) The parable of "UNPROFITABLE SERVANTS" relates to all workers in God's cause, who doing so faithfully, and with the utmost zeal, yet cannot be said to have brought any *profit* or *gain* to God, their Master. They have done their duty, the work set them; but they have not done, and cannot do more than is their duty; for our duty to God is "to believe in Him, to fear Him, and to love Him with all our hearts, with all our minds, with all our souls, and with all our strength."

"But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?"

"And will not rather say unto him, Make ready where-with I may sup, and gird thyself, and serve me, till I have eaten and drunken: and afterward thou shalt eat and drink?"

"Doth he thank that servant because he did the things that were commanded him? I trow not.

"So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke xvii. 7-10).

NOTE.—*Trow* means suppose, think.

QUESTIONS.

To what does the parable of the labourers refer? Who were those hired *early* in the morning? Who hired them? Where? At what other hours did he hire some? Why did they not labour before? Who is meant by them? How much was each to be paid? Who paid them at night? Whom did he pay first? How much? Who grumbled? Why? What did the Lord say? Was he right? Why had they not all worked alike? Was it any fault of the *labourers*? What are we to learn from it? Who are the unprofitable servants? What is the parable? What is it to teach us?

THE PROMISED LAND.

THOSE eternal bowers
 Man hath never trod,
 Those unfading flowers
 Round the throne of God:

Who may hope to gain them
After weary fight ?
Who at length attain them
Clad in robes of white ?

He who gladly barter
All on earthly ground ;
He who, like the Martyrs,
Says, " I WILL be crowned ;"
He whose one oblation
Is a life of love :
Clinging to the nation
Of the Blest above.

Shame upon you, legions
Of the Heavenly King,
Denizens of regions
Past imagining !
What ! with pipe and tabor
Fool away the light,
When He bids you labour,—
When He tells you,—“ Fight !”

While I do my duty,
Struggling through the tide,
Whisper Thou of beauty
On the other side !
Tell who will the story
Of our *now* distress :
Oh the future glory !
Oh the loveliness ! Amen.

CHAPTER XLVI.

PARABLES IN JUDÆA (*continued*).

THE Golden Rule, as it is called, teaches our duty to our neighbours : “ Do unto others, as you would they should

do unto you." But we do not like to obey this rule, when some one has done evil to us, hurt us, offended us, or injured us. We do not see why we should do good to them, and return them good for evil. But Jesus says we should learn to do so, and so soften the ill-will of our enemies.

Many a one asks, Who is my neighbour, whom I am to love as dearly as I love my dear self? Who is it to whom I am always to do kind actions?

St. Peter asked if he was to forgive his brother seven times a day, and His Master said, "I say not unto thee, until seven times; but until seventy times seven."

And one day a lawyer asked Him, Who is my neighbour?

A *neighbour* is any one who comes *nigh* or *near* to us; any one with whom we have to do. So Christ took as an example a man of those half heathen settlers in Samaria, whom the Jews hated, and who were always doing spiteful things to the Jews.

You may remember, that once they would not let even Jesus Himself go through their country; yet twice He spoke kindly of them, and once He went and staid two days in one of their cities.

1. THE GOOD SAMARITAN.—A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out twopence, and gave them to the host, and said unto him, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

Which now of these three, thinkest thou, was neigh-

bour unto him that fell among the thieves? And the lawyer said, "He that shewed mercy on him." Then said Jesus unto him, "Go, and do thou likewise" (Luke x. 30).

NOTE.—*Twopence* of Roman money would be about 1s. 3d.

QUESTIONS.

What is the Golden Rule? What does it teach? Why do we not like to obey it? What did St. Peter ask? What did the Lord answer? What did the lawyer ask? What does "neighbour" mean? Whom did Jesus take as the specimen of a "neighbour?" Where did the Samaritans live? Who were they? On what terms were they with the Jews? What dealings had Christ with them? How long did He stay there? When? Where was the man going? What happened? Where did he lie? In what condition? Who saw him first? What ought he to have done? What did he do? Who came next? What did he do? Who came last? What did he do? What did he give to the innkeeper? What did he tell him? How much was a penny? What did our Lord ask about it? What did He tell the man?

CHAPTER XLVII.

PARABLE.—THE PRODIGAL SON.

There is another neighbour who does not seem to deserve much pity or care from us—one who has wilfully gone wrong, thrown away every chance, spent all his money, and chosen his own course against all advice. But we must help him if he turns back, and sees the evil way he has gone, and tries to come home and begin again, or as we say, "turn over a new leaf." Then those who have not gone out of the right way ought to help him back and cheer him up again, and welcome the lost sheep into the fold once more.

2. THE PRODIGAL SON.

"And He said, A certain man had two sons:

"And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

"And not many days after the younger son gathered

all together, and took his journey into a far country, and there wasted his substance with riotous living.

“And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

“And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

“And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

“And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

“I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.

“And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

“And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

“But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

“Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

“And he called one of the servants, and asked what these things meant.

“And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

“And he was angry, and would not go in: therefore came his father out, and intreated him.

“And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

“But as soon as this thy son was come, which hath

devoured thy living with harlots, thou hast killed for him the fatted calf.

"And he said unto him, Son, thou art ever with me, and all that I have is thine.

"It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

QUESTIONS.

How many sons had the "certain man?" What did the younger ask? What did his father give him? What did he do with it? What trouble did he fall into? How did he live? What would he gladly eat? What are husks? What thought came into his mind? What did he do? Who saw him? What did he do? Why was he glad to see him? How did the elder son feel? What did he say? How did the father soothe him? Why ought he not to be angry?

THE MERCIFUL SAVIOUR.

"I, if I be lifted up, will draw all men unto me."—ST. JOHN.

OH, COME to the merciful Saviour that calls you,
Oh, come to the Lord who forgives and forgets;
Though dark be the fortune on earth that befalls you,
There's a bright home above where the sun never sets.

Oh, come then to Jesus, whose arms are extended,
To fold His dear children in closest embrace!
Oh, come, for your exile will shortly be ended,
And Jesus will shew you His beautiful face!

Then come to the Saviour, whose mercy grows brighter
The longer you look at the depth of His love;
And fear not! 'tis Jesus! and life's cares grow lighter
As you think of the home and the glory above.

Have you sinned as none else in the world have before you?
Are you blacker than all other creatures in guilt?
Oh, fear not! Oh, fear not! the mother that bore you
Loves you less than the Saviour whose blood you have
spilt!

Oh, come then to Jesus, and say how you love Him,
And swear at His feet you will keep in His grace;
For one tear that is shed by a sinner can move Him,
And your sins will drop off in His tender embrace.

Then come to His feet, and lay open your story
Of suffering and sorrow, of guilt and of shame;
For the pardon of sin is the crown of His glory,
And the joy of our Lord to be true to His name.

THE PRODIGAL (*continued*).

"And he said unto him, Son, thou art ever with me, and all that I have is thine" (Luke xv. 31).

"The prodigal set out one morning, and he had a long, long journey to go; he had a high hill to climb, called the hill of his own sins and follies. He had scarcely got to the top of it, and was getting near the tower, called the tower of true repentance, when his father, who was sitting on the top of the house, saw him; and when he saw him, he ran out immediately, and ere his son had got to the door, he had fallen on his neck and kissed him.

"He took his son into his house, and a feast was prepared, and they sat down to it; but after the son had sat down, the father turned his eye to him, and he was not eating, but the tears were rolling down his cheeks.

"*'My son,'* said the father, *'why don't you eat? Why dost thou weep, my son? The feast is all prepared for thee.'*

"*Bursting into tears, the son said, 'Father, dost thou forgive me all?'*

"*'Yes,'* said the father, *'I do. Eat, my son. Do not weep.'*

"The prodigal went on. The father turned his eyes to the other guests, and by and by, looking on the son, he saw that he was weeping again, and not eating.

"*Said the father, 'Son, why don't you eat? The feast is all for you. Why do you weep, my son?'*

"*'Father,'* said he, *with the tears rolling down his cheeks again, 'will you let me stay here?'*

“ ‘Oh, yes, my son,’ said the father, ‘eat; do not weep, you shall stay here; you are my beloved son.’

“ ‘Well, the prodigal went on, and the father looked at the other guests; but by and by he turned his eyes again, and there was his son weeping once more.

“ ‘My dear son,’ he asks, ‘why do you weep?’

“ ‘O father,’ said he, ‘will you *keep* me here? for if you do not I know I shall run away. Father, will you *make* me stop here?’

“ ‘Yes, my son,’ said he, ‘that I will.’

“ ‘The son wiped his eyes, went on with his meal, and never wept again.’—*Spurgeon*.

“ *Carob-bean*.—Husk. In this most touching of all parables we are told that, when reduced to the deepest distress, the prodigal would fain have pacified his hunger with ‘the husks which the swine did eat’ (Luke xv. 16).

“ Regarding these husks there is no dispute. It is on all hands agreed that they were the horn-like pods of the carob-tree, which grows abundantly along the shores of the Levant and in Northern Africa. The carob is a handsome evergreen tree, attaining a height of from twenty to thirty feet, and projecting a grateful shadow. The fruit is a large flat pod, brown and glossy, bent like a sickle or a sheep’s horn.

“ ‘The bean contained in this pod is very small, and it is said to be the original of the carat or weight used by jewellers in weighing precious stones and pearls. But apart from these beans, the pod is full of a somewhat solid pulp, so saccharine that it is constantly compared to honey. It is so nutritious that the children of the poor live entirely on it during the season, requiring no other food, for it contains all the necessary elements for the support of life—starch, sugar, oil, &c., in proper proportion. I found it, when new, rather too sweet to suit my taste, but the children seem to enjoy it, and they thrive on it, eating the shell as well as the seeds. When the fruit is stored it becomes somewhat dry and less sweet, but on being soaked in honey it is like new fruit.

“ ‘Some pods which we have had in our possession many years still retain their sweetness, but in this dried state they have a very husky character, and we should think

would not be prized except by the poorest of the people. On the other hand, both when newly gathered and when kept for a length of time, they are a chief food of cattle in the countries where they grow. During the Peninsular War carob-beans formed the chief food of the British cavalry horses; and in Barbary they are given to mules and asses, who prefer them to oats.



CAROB TREE.

“The pagan and pork-eating neighbours of the Jews would no doubt give them to swine; but amongst them, as well as the Romans, it must have been deemed a sign of poverty when people were driven to subsist upon them.”

NOTES.—*Carat* is a small weight used in weighing gold and jewels. *Saccharine* means full of sugar.

QUESTIONS.

What is meant by that *tale* of the prodigal? Why did he weep? What made him cease? What were “the husks?” What are the beans like? Describe the pod. What elements of

food has it? Who live on it? How is it when dried? For what is the fresh pod used? When did our cavalry horses live on it? What use was made of it by the keepers of swine? What would they think of people who ate it?

CHAPTER XLVIII.

PARABLES IN JUDEA (*continued*).

THE last group of parables refers to the end of the world and the day of judgment. They are all taken from the customs of the city.

1. THE RICH MAN AND LAZARUS.—In the streets of Jerusalem is the house of a rich noble, who is handsomely dressed, has carriages and horses, and a great many servants, and he sits down every day to a splendid dinner, while a poor beggar lies at his door smelling the savoury food that is being cooked in the great man's kitchen, and longing for the scraps which even the dainty servants throw away, but he gets no pity from any one, only the dogs in the streets shew him any kindness, as they come and lick the sores on his legs. We know how soothing the soft tongue of a dog is to a sore place.

But these two men die, and their souls see one another after death, and then all is changed; the poor wretched beggar is comfortable and happy, but the rich man is tortured by his own evil conscience, and is suffering most of all when he thinks of his five rich brothers who are all passing the same selfish, careless lives, without ever thinking that the money given them by God is for them to use in help of God's poor and in works of mercy.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

"And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich

man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

"And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

"But Abraham said, Son, remember that thou in thy lifetime received thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

"And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.

"Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

"For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

"Abraham saith unto him, They have Moses and the prophets; let them hear them;

"And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke xvi. 19).

NOTES.—*Sumptuously* means, at great expense. *Hell* is not the place of torment; but where souls, after death, are waiting for the judgment.

QUESTIONS.

To what does the last group of parables refer? From what are they taken? What is the first? Describe the rich noble. Where did the beggar lie? For what did he long? Who shewed him kindness? Who did not? What was the change when they died? Where did the beggar go? Where was the rich man? What did he ask Abraham? Why *could* he not do it? Why was it right they should be each differently treated? What tormented the rich man? Of whom else did he think? What did he fear about them? How did he wish to save them? Why would not that do? What is meant by *hell*? and by *sumptuously*?

EFFECT OF EXAMPLE.

“For I have five brethren ; that he may testify unto them,
lest they also come into this place of torment.”

FIVE loving souls, each one as mine,
And each for evermore to be !
Each deed of each to thrill
For good or ill
Along thine awful line,
Eternity !

Who for such burthen may suffice ?
Who bear to think, how scornful tone,
Or word or glance too bold,
Or ill dream told,
May bar from Paradise
Our Master's own ?

We scatter seeds with careless hand,
And dream we ne'er shall see them more :
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say,
Into still air they seem to fleet,
We count them ever past ;
But they shall last,
In the dread judgment they
And we shall meet !

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way
In work and play,
Lest in that world their cry
Of woe thou hear !

Lyra Innocentium,

CHAPTER XLIX.

PARABLES IN JUDEA (*continued*).

2. THE PHARISEE AND PUBLICAN are two different kinds of worshippers who go up together to God's Temple to pray; the former is very strict in his life, but he thinks too much of his good deeds, and rests his hope of salvation upon what he has done for God, as if he were a *profitable* servant. The latter feels his own shortcomings and thinks only of his sins, and prays humbly for God's mercy.

"He spake this parable unto certain which trusted in themselves that they were righteous and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke xviii. 9-14).

The Pharisees were very strict in keeping the law, and wished to be thought more holy than other people, so they kept more fasts, and paid tithes of the smallest things.

They used to wear broader *phy-lac-te-ries*, and wider borders to their garments. The *phy-lac-te-ries* were little boxes made of leather, in which they put the Ten Commandments and tied them on their foreheads and on the backs of their hands, so that they might always see them.

They did this because God said, "It shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes."

The borders on their garments were to remind them that they ought to be holy before the Lord.

The publicans were people employed by the Romans to collect the taxes; and as these were let at so much a year by the State, those who collected them were not paid salaries, but they had what they got by way of profit, so they charged as much as they could.

Publicans were so noted for overcharging that it was said, "A publican and a thief meant the same thing." But there were some good ones, whose consciences told them how wrong it was, so they gave it up, like St. Matthew and Zacchæus.

NOTES.—*Extortioners* are those who make people pay more than is just. *Justified* means accounted righteous by God. *Abased*, is put down, or made low.

QUESTIONS.

What do the Pharisee and publican represent? What did the Pharisee wish to be thought? What did he wear? What is a phylactery? How was it worn? Why? What were the "borders" of garments? What were they to shew? Who were publicans? What was their character? What good ones are mentioned? How did the Pharisee pray? What did he say? How did the publican pray? What did he say? Which of the two did God accept? Why?

CHAPTER L.

PARABLES IN JUDEA (*continued*).

3. THE TEN POUNDS AND TEN TALENTS teach nearly the same lesson—viz., that we have all got some powers of mind or body given to us by God to use for His sake, and not for our own profit, and He will call us all to account for the use we have made of them.

The rich man must give an account of the use he has made of riches, the poor man of his strength in quietly doing the work set him and bearing his lot with contentment; the man with great ability of mind must shew

how he has used his "talent" in spreading God's truth; a man in high authority, or a teacher, in setting a good, moral, and religious example; and so on. Each will receive his reward according to the way he has used his powers in God's service.

"The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods: and unto one he gave five talents, to another two, and to another one, to every man according to his several ability; and straightway took his journey. Then he that had received the five talents, went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two; but he that had received one, went and digged in the earth, and hid his lord's money.

"After a long time, the lord of those servants cometh and reckoneth with them. And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.

"His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

"He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

"His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and I went and hid thy talent in the earth: lo! there thou hast that is thine.

"His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the ex-

changers, and then at my coming I should have received mine own with usury. Take, therefore, the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (St. Matt. xxv. 14).

4. THE TEN POUNDS.—"A certain nobleman went into a far country to receive for himself a kingdom, and to return.

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

"But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

"And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

"Then came the first, saying, Lord, thy pound hath gained ten pounds.

"And he said unto him, Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities.

"And the second came, saying, Lord, thy pound hath gained five pounds.

"And he said likewise to him, Be thou also over five cities.

"And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

"For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

"And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.

"Wherefore then gavest not thou my money into the

bank, that at my coming I might have required mine own with usury?

"And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

"For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

QUESTIONS.

Tell me the parable of the talents. What did the man do who had five? Who had two? Who had one? Where was the master gone? When did he return? Whom did he send for? For what purpose? What did he say to him who had gained five talents? to him who had got two? to him who had only the one he gave him? Why did he call the last *wicked*? How did he punish him? What does it all teach us? Who was the "master" or the "nobleman"? Who are "the servants"? What are the talents? How do some have more talents? What do we mean by a person's "talent?" What will be the reward to the diligent? What the punishment of the slothful?

CHAPTER LI.

PARABLES IN JUDEA (*continued*).

LAST of all comes the end of the world, when Christ, the King's Son, is to be united to his Bride—the Church, or faithful people. The Jews always begin their Sabbath service by a hymn, "Come, my beloved, go forth to meet thy bride," which invites the Messiah to meet His congregation, and in the Book of Revelation the future kingdom of heaven opens with a great feast at the marriage of the Lamb (*i.e.*, Christ), with the whole faithful people invited to join in the general rejoicing.

5. THE MARRIAGE OF THE KING'S SON.

"Jesus answered and spake unto them again by parables, and said,

"The kingdom of heaven is like unto a certain king,

which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding : and they would not come.

"Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner : my oxen and my fatlings are killed, and all things are ready : come unto the marriage.

"But they made light of it, and went their ways, one to his farm, another to his merchandise : and the remnant took his servants, and entreated them spitefully, and slew them.

"But when the king heard thereof, he was wroth : and he sent forth his armies, and destroyed those murderers, and burned up their city.

"Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

"Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

"So those servants went out into the highways, and gathered together all as many as they found, both bad and good : and the wedding was furnished with guests.

"And when the king came in to see the guests, he saw there a man which had not on a wedding-garment :

"And he saith unto him, Friend, how camest thou in hither not having a wedding-garment ? And he was speechless.

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness ; there shall be weeping and gnashing of teeth.

"For many are called, but few are chosen" (Matt. xxii. 1-14).

NOTES.—*Merchandise* here means his shop or warehouse. *Entreated* is used for *treated*, and means *used*. *Wedding garments* were found for the guests by the entertainer, so it was insulting and a want of respect to refuse one.

QUESTIONS.

What feast did the king make ? To whom did he send ? What was his message ? What did they do ? How did the king take it ? How did he punish them ? Where did he next send ? Whom did he invite ? Whom did he find amongst the guests ?

Why was he angry with him? What did he order? Who is meant by the *King*? Who is *His Son*? Who is the *Bride*? When will be the wedding-day? Who were those who "made light of it?" those who slew his servants? Who are those that did come? Who is he without the garment? How do the Jews begin their Sabbath service?

CHAPTER LII.

PARABLES IN JUDÆA (*continued*).

THE TEN VIRGINS.—When people are married in the East they do not go off together, as they do with us.



MARRIAGE PROCESSION OF A BRIDEGROOM.

The ceremony generally lasts several days. The bridegroom feasts his friends at his house, and the bride has hers at her father's.

On the last day the bridegroom goes to fetch his bride to his home. He first has all his male friends to dinner, and then in the evening they go with him, in procession, to fetch her.

They all carry torches, a band of music goes in front, servants follow with lanterns, and often bearing large frames with some hundred lamps on, tier above tier. No one may join the procession who has not a light.

When he gets in sight of the house, "the virgins that bear her company" are on the lookout, and shout, "Behold the bridegroom cometh, Hallil, Hallil, Hallil." Then music strikes up in the house.

Very soon the bridegroom comes out with his bride and her companions, a whole swarm of virgins with their hand-lamps dancing and singing round her.

The young girls all along the route look out for her coming, and those who have lamps are allowed to join in the procession, and go in with it to the marriage feast in the bridegroom's house.

In the parable of the Ten Virgins we have a party of those who were waiting for the return of the bride and bridegroom, and they had their lamps lighted at the beginning, ready to join the procession.

NOTES.—*Hallil* means "Praise;" it is the first part of *Hallil-ujah* (or *Hallelujah*), "Praise ye the Lord." The parable of the Ten Virgins was spoken on the Mount of Olives, after our Lord quitted the Temple for the last time, just before His crucifixion.

QUESTIONS.

How long does a marriage last in the East? What are they doing all those days? What happens the last day? Who go with the bridegroom? What do they carry? Who are watching? What do they cry? Who come out? Who are with them? Who may join the procession? Who are waiting? What were the ten virgins doing?

CHAPTER LIII.

THE PARABLE OF THE TEN VIRGINS.

"THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

"And five of them were wise, and five were foolish.

"They that were foolish took their lamps, and took no oil with them : but the wise took oil in their vessels with their lamps.

"While the bridegroom tarried, they all slumbered and slept.

"And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him.

"Then all those virgins arose, and trimmed their lamps.

"And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out.

"But the wise answered, saying, Not so ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves.

"And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut.

"Afterward came also the other virgins, saying, Lord, Lord, open to us.

"But He answered and said, Verily I say unto you, I know you not.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

QUESTIONS.

How many virgins were there? What were five? What were the others? Why were they *foolish*? What did the wise do? For what were they waiting? Where was he? What made them sleep? When did he come? Whose lamps were gone out? What did the wise do? What did the foolish beg of them? Why would they not give it? What had the foolish to do? Who went in with the bridegroom? Who came afterwards?

Why could not they get in ? What did they cry out ? What did the bridegroom say ? Who is the bridegroom ? Who are the wise ? Who are the foolish ? What is the marriage ? When will it come ? What are we to learn from this parable ?

CHAPTER LIV.

CHRIST'S SERMONS.

THERE are two sermons which our Lord preached, which have been written down in the Gospels, one by St. Matthew, the other by St. Luke.

One of these He addressed to a congregation of Jews on a mountain that looks over the sea of Galilee. This is called—

1. THE SERMON ON THE MOUNT.

It begins with eight verses telling us whom God calls "blessed," or worthy of His blessing.

"Blessed are the poor in spirit : for theirs is the kingdom of heaven.

"Blessed are they that mourn : for they shall be comforted.

"Blessed are the meek : for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness : for they shall be filled.

"Blessed are the merciful : for they shall obtain mercy.

"Blessed are the pure in heart : for they shall see God.

"Blessed are the peacemakers : for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets, which were before you" (St. Matt. v. 3-12).

Then He goes on to explain the Ten Commandments,

and to tell them they must not be content only not to *do wrong*, but they must aim at *wishing* to do *right*.

So He says, people must not only not kill one another, but they must use no angry words, nor have angry thoughts, but even love their enemies.

Then He teaches them how to pray, not to use vain repetitions, by saying just what they can think of at the time: but He gives them a set form of prayer, as a model of all prayers. This we call "The Lord's Prayer."

At last He gives them rules for their own lives: to look more to their own faults than those of other people: not to think so much about earning money and getting fine clothes as about doing God's will: not to talk about religion and use cant phrases, but to live like Christians, and be like the man who built his house on a rock, so that it stood when the great storm came.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

2. THE SERMON ON THE PLAIN.

The second sermon is very like the first, only it is much shorter. There are only four "blesseds," instead of eight; but there are four "woes" against those who have a bad spirit (St. Luke vi.).

This was preached down in the plain on the sea-shore near Capernaum, and it was mainly addressed to Gentiles; so Jesus does not tell them about "the law," but about doing to one another as they would be done by.

NOTES.—These "blesseds" are called "beatitudes," which is the Latin for it. "The plain" is the plain of Gennesareth.

QUESTIONS.

What two sermons did Christ preach? Who wrote them down? How does the first begin? Say the eight "blesseds." What is the proper name for "blesseds?" How does Christ explain the commandments? How does he tell us to keep the sixth? What does he say about praying? What prayer does He teach us? Say it. What rules of life does He give? What man are we to imitate? What is the other sermon? Where can you find it? To whom was it preached? Where? How is it different?

 THE LORD'S PRAYER.

"Lord, teach us to pray" (Luke xi. 1).

FATHER, who dwell'st above the sun,
To Thee be glory given;
Thy kingdom come, Thy will be done
On earth as 'tis in heaven.

The daily bread Thy hand bestows,
Grant us this day to share;
And as we spare our guilty foes,
Thy guiltier children spare.

In pain's or pleasure's trying hour,
Do Thou our paths defend:
Thine is the kingdom, Thine the power,
The glory without end.

The Child's Christian Year.

 CHAPTER LV.

THE LORD'S PRAYER.

A FRENCH bishop met one day with a poor gardener's wife, and began to question her about her religious practices, and what prayers she said. How great was his

astonishment, when he heard her recite the following beautiful paraphrase on the Lord's prayer:—

Our Father which art in heaven.—How happy I am, O my God, that I have Thee for my Father, and that I have the joy of thinking that heaven may one day be my home! Give me grace, O my God! never to fail in my duty as Thy child; and suffer me not to do anything that can deprive me of so great happiness.

Hallowed be Thy name.—My God, I am only a poor woman, and therefore it is quite out of my power myself to hallow Thy holy name; but I desire, with all my heart, that it may be hallowed by all the earth.

Thy kingdom come.—I desire, O my God, that Thou mayest henceforth reign in my heart by Thy grace, that I may reign eternally with Thee in glory.

Thy will be done on earth as it is in heaven.—O my God, Thou hast condemned me to earn my living by the labour of my hands: I accept this happy condition, O my Lord, and I would not have it changed for any other condition contrary to Thy adorable will.

Give us this day our daily bread.—I pray, O my God, for three kinds of bread: that of Thy divine word, to teach me what I ought to do; that of the Holy Communion, to strengthen my soul to do Thy will; and that which is necessary to nourish and sustain my body; and I promise, after having taken what shall be necessary for me, to assist with the rest those who are in need.

Forgive us our trespasses, as we forgive them that trespass against us.—O Lord, I know that I have offended many persons; I ask their pardon with all my heart; but, as for those who have offended me I forgive them, and I beseech Thee, O God, to do them all the good that I should wish for myself.

Lead us not into temptation.—Thou seest, O Lord, by how many foes I am surrounded, and how hard it is for me, without Thy grace, not to yield to their suggestions. Grant me this grace, I heartily beseech Thee, O Lord.

But deliver us from evil.—I pray Thee, O my God, to deliver me from the greatest of all evils—sin, which alone can make me lose Thy divine favour.

Amen.—In this one word, I beseech Thee, O my God,

to grant me the fulfilment of all the petitions that I have just made. May it be so.

THE LOVE OF GOD.

LET him love Thee to-day
Who ne'er loved before;
And he who loves Thee,
To-day love Thee more.

Love with mind and hear
With body and soul:
Thou gav'st us each part;
We should give Thee the whole.

With cheerfulness love Thee,
Age, mid-life, and youth;
With faith and purity,
Courage and truth:

In health and laughter,
In sickness and woe:—
But, oh labour and fear,
To love Thee so!

Lord, Thou knowest
Whereof we are made;
From this burden of love
We shrink afraid.

Should we love Thee so much
What were left behind
For this common life,
For our human kind?

Should we have enough
For this world and for Thee?
O narrow faith,
When all is He!

When He loves us first
 From cradle to grave :—
 Oh, love for love
 Is all Thou dost crave !

Thou art not quick
 To mark where we stray;
 Thy voice will lead us
 In love's own way.

Thou shalt cleanse us
 And we shall be clean :
 Thou wilt gather
 Thy whole flock in.

Then let him love to-day
 Who ne'er loved Thee before ;
 And he who loves Thee,
 To-day love Thee more.

F. T. Palgrave.

CHAPTER LVI.

CHRIST'S LAST WEEK ON EARTH.

THE last week of our Lord's life on earth is sometimes called Passion (*suffering*) Week, because it is the week of His sufferings and His death. Sometimes it is called *Holy* Week, because the events of that week all happened to make us holy in God's sight—*i.e.*, to gain pardon for our sins, and make us children of grace.

On the sixth day before the Passover, He came to Bethany, and went to a supper at the house of Simon the leper. Lazarus was there, whom Jesus had raised from the dead.

During supper, Mary, the sister of Lazarus, came in with a box of very precious ointment, and poured it on His feet.* Then Judas was angry at the waste, because it could have been sold for 300 pence.

* This is not the same as that mentioned Luke vii. 36-50.

He thought she should have given them the ointment, and let them have the money to give to the poor ; but Jesus said she had done well, and that her deed should be told in her praise wherever the Gospel was preached.

But Judas was angry, and made up his mind to sell Jesus for money.

There were some Jews there from Jerusalem. They came to see if Lazarus was really alive. They went back and told the rulers. And they said they must put Him to death anyhow, or everybody would believe on Him.

They thought of killing Lazarus, too, because when people saw him, they believed all the more. But they were afraid to do it on the day of the Feast (the Passover), when so many people were there, for fear there should be an uproar.

PALM SUNDAY.—The next day Jesus started off with His disciples to go to Jerusalem to the feast. As He was going, He sent Peter and John to fetch an ass and her colt, which they found a little farther on the road, at Bethphage (house of figs), tied to a door, where four roads met.

When they brought them, they took off their coats to make a saddle, and then put Him on the colt ; and He rode towards Jerusalem up the side of the Mount of Olives. Turning round at the top of the hill, He saw Jerusalem in front of Him on a hill across a deep narrow valley.

He looked down upon it from the height where He stood. He could see right into it from end to end ; the temple, with all its beautiful buildings of white stone, standing in the middle of a great square, with dark-green olive trees around them ; and then behind it was Mount Zion, the palace of Herod, and the towers of David.

When He saw the beautiful city He wept, and cried, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes.

"For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation."

Then He goes down the slope of the hill to the Kedron, and the people begin to shout, "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord."

And they pluck branches from the palm-trees, and scatter them before Him, and shout and sing, till He mounts up the hill to the eastern gate of the city, and there He gets off the colt, and enters the sacred ground of the temple, where He would take off the shoes from off His feet.

Then they took off their coats and spread them on the ground to make a carpet for Him, and all the little children began to sing "Hosanna to the Son of David," and all the people shouted. But the Pharisees wanted Him to stop them, and He would not; for, He said, "If these should hold their peace, the stones would immediately cry out."

So He looked round about on them that sold and bought, and then went back to Bethany for the night.

QUESTIONS.

What is the last week called? Why? At whose house did Jesus sup on the sixth day? Who else were present? What did Mary do? Who found fault? Why? What did Jesus say? What effect had it on Judas? What did the Jews say? What did they determine to do? What is the next day called? Why? On what did Jesus ride? Where was He going? What for? Where did He stop? What for? What did He say about Jerusalem? Who met Him there? What did they do? What did they sing? Who else sang? Who wanted to stop them? What did Jesus say? Where did He pass the night?

DAILY MORNING HYMN.

Now the sun is in the skies,
From my bed again I rise;
Christ, Thou never-setting Sun,
Shine on me, Thy little one.

Watch me through the coming day,
Guard me in my work and play;
Christ my Master, Christ the child,
Make me like Thee, Jesu, mild.

Christ Almighty King above,
Thee I pray for all I love ;
Christ, who lovest more than I,
Help them from Thy throne on high.

Christ, who cam'st from heav'n for me,
To Thy name I bow the knee ;
Jesus, bring us, by Thy grace,
To Thy happy dwelling-place.

CHAPTER LVII.

THE BARREN FIG-TREE.

ON Monday morning Jesus went again with His twelve apostles to Jerusalem.

And as He was going over the Mount of Olives He saw a fig tree full of leaves, so there ought to have been some figs upon it, because the fruit comes out first on a fig-tree, and then the leaves follow.

"And seeing a fig-tree afar off having leaves, He came, if haply He might find anything thereon: and when He came to it, He found nothing but leaves; for the time of figs was not yet.

"And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And His disciples heard it.

"And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

"And would not suffer that any man should carry any vessel through the temple.

"And He taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

"And the scribes and chief priests heard it, and sought

how they might destroy Him: for they feared Him, because all the people was astonished at His doctrine.

"And when even was come He went out of the city" (Mark xi. 13-19).

TUESDAY.—He went very early to Jerusalem, and on the way "as they passed by, they saw the fig-tree dried up from the roots.

"And Peter calling to remembrance, saith unto Him, Master, behold the fig-tree which Thou cursedst is withered away.

"And Jesus answering saith unto them, Have faith in God" (Mark xi. 20-22).

In the courts of the temple several sets of people came to question Him.

1. The Pharisees ask for his His authority, which He answers by a question as to the mission of John the Baptist, followed by the parables of the "two sons," the "wicked husbandmen," and the "wedding feast."

2. The Herodians ask about the lawfulness of paying tribute, which He answers by calling for a penny, and inquiring whose is the likeness on it; and then He lays down the precept, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

3. The Sadducees (who do not believe in the resurrection) tell a story of a woman who had seven husbands, and ask whose wife she shall be at the resurrection, which is answered by our Lord saying, that in heaven people do not marry, but are like angels.

As He leaves the temple, He blesses the poor widow who put two mites (all she had) into the poor-box, and then He returns to Bethany. But as He goes up the Mount of Olives He turns round to look once more on Jerusalem, foretells its destruction and the final judgment, speaking to His disciples the parables of the "ten virgins," the "talents," and the "sheep and goats."

NOTE.—*Herodians* were partisans of Herod, who tried to win the Jews over to adopt Roman customs and submit to Roman rule.

QUESTIONS.

What happened on Monday? What did He see on the road? Why did He expect figs? What did He say to the tree? Why

did He curse it? What happened to it? Who noticed that? What did Jesus say to him? Who came to Jesus in the temple? What did the Pharisees ask? What parables did He tell them? What did the Herodians say? Who were they? How did He silence them? What did the Sadducees ask? Why? How were they answered? Whom did Jesus praise? For what? What did He prophesy about Jerusalem? What else did He foretell? What parables did He speak?

THE LIGHT OF THE WORLD.

Light of the world! oh, shine on us,
 Thy little flock below;
 Shine on this path we daily tread,
 Shine on each poor defenceless head,
 Shine through the shadows dark and dread
 That hover round us now.

Light of the world! oh, shine on us,
 Thy little pilgrim band;
 Shine on the way once trod before
 By Thine own feet, in sorrow sore,
 That leads us onward to the shore
 Of Sion's Sabbath land.

Light of the world! oh, shine on us,
 Let us Thy presence see;
 Shine backward with a lasting gleam,
 A loving unpolluted stream,
 From that sweet home of which we dream,
 To guide us there to Thee.

Light of the world! be visible,
 In every cloud be seen;
 In every taste of soul-distress,
 In every step of weariness,
 Shine backward o'er this wilderness
 That stretches out between.

Light of the world! be merciful,
 And lead us safely on—

On through the rough and bleak highway,
Where perils wait in dread array,
To snare each pilgrim-soul away
When he is once alone.

Light of the world ! reveal—reveal,
And turn from us all harm ;
Make clear the road to Jordan's side,
And meet us by its rushing tide ;
For never evil may betide
Those sheltered by Thine arm.

Light of the world ! oh, shine on us,
As through that vale we flee ;
That in the city, fair and bright,
That lies beyond—beyond our sight,
We each, in robes of bridal white,
May stand at last with Thee.

A. Cambridge.

CHAPTER LVIII.

THE PASSOVER.

WEDNESDAY He spends in quiet at Bethany, or on the Mount, while Judas goes secretly to Jerusalem and makes his bargain with the rulers to betray Him.

But on **THURSDAY** morning He sends Peter and John to make ready the passover. They were to go into the city, where a man would meet them bearing a pitcher of water. They were to follow him home, and to ask for the guest-chamber. He would shew them an upper room furnished. There they made ready what was wanted for the passover.

At night Jesus came with the ten apostles, sat down to the table, and after supper He got up, took off His coat, put a towel in His girdle, and washed the feet of His disciples, saying, If I your Lord and master have washed your feet, ye ought also to wash one another's feet.

He then began the passover ceremony.

"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

"And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it.

"And He said unto them, This is my blood of the new testament; which is shed for many.

"Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God" (Mark xiv. 22-25).

Jesus told them one of them should betray Him, and each begins to ask Him, Lord, is it I? But He is silent till the rest beckon to John, who sat next to Jesus, to ask Him. Then He whispers, he it is to whom I shall give this sop when I have dipped it. So He turned and gave it to Judas, who was sitting behind Him, and said, "That thou doest do quickly."

No one else understood what that meant; but Judas was conscious that Jesus had found him out, so he left the room and went out into the dark.

Then the Lord warned the others, that they would all forsake Him, and Peter would deny Him thrice before cock-crow the next morning. But He gave them His blessing, "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

So He knelt down and prayed for them and for the whole Church on to the end of the world (John xvii.), and then they all stood up and sang the Passover hymn (Psalms cxiv.-cxviii).

QUESTIONS.

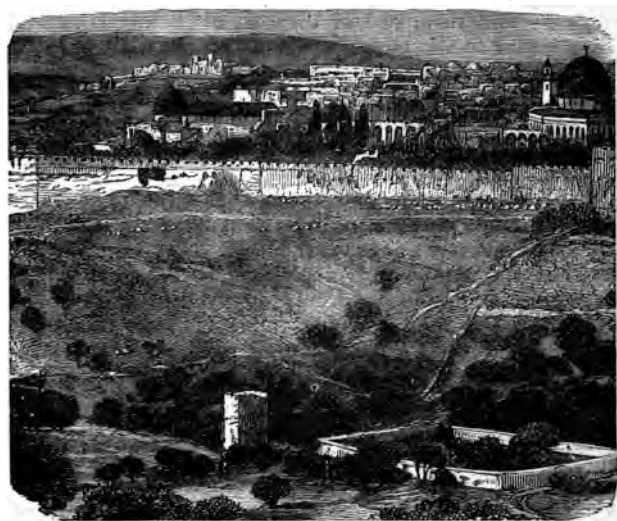
What did He do on Wednesday? What on Thursday morning? Where were they to go? Who would meet them? What would they be shewn? What were they to do there? When did Jesus come? For what? Who were with Him? What did He do after supper? What was that to teach them? What did Jesus say of the bread? What of the cup? What rite do we call that which reminds us of this scene? What are its benefits? What did Jesus foretell? Whom did He mean? Whom did He tell? What did He do to mark him? How did the supper end? What did Jesus say of Peter? And of the others?

CHAPTER LIX.

THE BETRAYAL OF JESUS.

AFTER the hymn they all went out down to the valley and across the brook Kedron, into a garden close to it, where he often went for prayer—

“To a place which was named Gethsemane: and He saith to His disciples, Sit ye here, while I shall pray.



GARDEN OF GETHSEMANE.

“And He taketh with Him Peter and James and John, and began to be sore amazed, and to be very heavy;

“And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

“And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him.

"And He said, Abba, Father, all things are possible unto Thee; take away this cup from me: nevertheless not what I will, but what Thou wilt.

"And He cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

"Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

"And again He went away, and prayed, and spake the same words.

"And when He returned, He found them asleep again, (for their eyes were heavy,) neither wist they what to answer Him.

"And He cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

"Rise up, let us go; lo, he that betrayeth me is at hand.

"And immediately, while He yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

"And he that betrayed Him had given them a token, saying, Whomsoever I shall kiss, that same is He; take Him, and lead Him away safely.

"And as soon as he was come, he goeth straightway to Him, and saith, Master, master; and kissed Him.

"And they laid their hands on Him, and took Him" (Mark xiv. 32-46).

"When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword?

"And one of them smote the servant of the high priest, and cut off his right ear.

"And Jesus answered and said, Suffer ye thus far. And He touched his ear and healed him.

"Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to Him, Be ye come out, as against a thief, with swords and staves?

"When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

"Then took they Him, and led Him, and brought Him into the high priest's house. And Peter followed afar off.

"And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

"But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with Him.

"And he denied Him, saying, Woman, I know Him not.

"And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

"And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with Him: for he is a Galilæan.

"And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

"And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the cock crow, thou shalt deny me thrice.

"And Peter went out, and wept bitterly" (Luke xxii. 49-62).

NOTES.—*Wist* means *knew*. *Gethsemane*, at the foot of the Mount of Olives, close to the brook Kedron. The name is from the Hebrew "*Gath*" (a press), and "*shemim*" (olive); so that it means an olive-press, or oil press. The press is used in Scripture as an emblem of trial, agony, &c. (Isa. lxiii. 3; Lam. i. 15; Joel iii. 13).

QUESTIONS.

Where did they go? What was the garden called? For what did He go there? Who went with Him? What did He pray? How of en? What were the apostles doing? What did He say to them? What happened next? Who came with Judas? What sign did he give them? What did his followers do? What did the apostles do? What miracle did Jesus work? What could He have worked? What did He say to them? Where did they take Him? Who followed? Where did he sit? What did the maid say? How often was this repeated? What did our Lord do? What did Peter remember? What did he do?

THE AGONY.

IN the hour of trial,
Jesus, pray for me,
Lest by base denial
I depart from Thee.
When Thou seest me waver,
By a look recall;
Nor for fear or favour
Suffer me to fall.

With its witching pleasures
Would this vain world charm,
Or its sordid treasures
Spread to work my harm.
Bring to my remembrance
Sad Gethsemane;
Or in darker semblance
Cross-crowned Calvary.

If with sore affliction
Thou in love chastise,
Pour Thy benediction
On the sacrifice;
There upon Thine altar,
Freely offered up,
Though the flesh may falter,
Faith shall drink the cup.

When in dust and ashes
To the grave I sink;
While heaven's glory flashes
O'er the shelving brink.
On Thy truth relying,
Through that mortal strife,
Lord, receive me dying
To eternal life.

ANON.—*Book of Common Prayer.*

CHAPTER LX.

THE TRIAL OF JESUS.

GOOD FRIDAY. — About three o'clock in the morning, they brought Jesus to the house of Annas, who was the true high priest, and he examined and condemned Him. Then he sent Him to Caiaphas, his son-in-law, who was the Roman high priest.

"And the men that held Jesus mocked Him and smote Him.

"And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophecy, who is it that smote thee?

"And many other things blasphemously spake they against Him.

"And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council, saying, Art Thou the Christ? tell us. And He said unto them, If I tell you, ye will not believe:

"And if I also ask you, ye will not answer me nor let me go.

"Hereafter shall the Son of man sit on the right hand of the power of God.

"Then said they all, Art thou then the Son of God? And He said unto them, Ye say that I am.

"And they said, What need we any further witness? for we ourselves have heard of His own mouth" (Luke xxii. 63-71).

"And the whole multitude of them arose, and led Him unto Pilate.

"And they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He himself is Christ a King.

"And Pilate asked Him, saying, Art thou the King of the Jews? And He answered him and said, Thou sayest it.

"Then said Pilate to the chief priests and to the people, I find no fault in this man.

“And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

“When Pilate heard of Galilee, he asked whether the man were a Galilean.

“And as soon as he knew that He belonged unto Herod’s jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time.

“And when Herod saw Jesus, he was exceeding glad : for he was desirous to see Him of a long season, because he had heard many things of Him ; and he hoped to have seen some miracle done by Him.

“Then he questioned with Him in many words ; but He answered him nothing.

“And the chief priests and scribes stood and vehemently accused Him.

“And Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate.

“And the same day Pilate and Herod were made friends together ; for before they were at enmity between themselves.

“And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people : and, behold, I, having examined Him before you, have found no fault in this man touching those things whereof ye accuse Him :

“No, nor yet Herod : for I sent you to him ; and, lo, nothing worthy of death is done unto Him.

“I will therefore chastise Him, and release Him.

“(For of necessity he must release one unto them at the feast.)

“And they cried out all at once, saying, Away with this man, and release unto us Barabbas :

“(Who for a certain sedition made in the city, and for murder, was cast into prison.)

“Pilate therefore, willing to release Jesus, spake again to them.

“But they cried, saying, Crucify Him, crucify Him.

“And he said unto them the third time, Why, what

evil hath He done? I have found no cause of death in Him : I will therefore chastise Him, and let Him go.

"And they were instant with loud voices, requiring that He might be crucified : and the voices of them and of the chief priests prevailed.

"And Pilate gave sentence that it should be as they required.

"And he released unto them him that for sedition and murder was cast into prison, whom they had desired ; but he delivered Jesus to their will.

"And as they led Him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus" (Luke xxiii. 1-26).

NOTE.—"*Ye say that I am*" means "yes," which is only the short form of "*ye say.*"

QUESTIONS.

What happened on Good Friday? Why is it called *good*? Where was Jesus taken first? Who was Annas? Where next? Who was Caiaphas? What did the men do to Jesus? What did the council ask Him? What did He confess? Where did they take Him next? Who was Pilate? To whom did he send Him? What did Herod do? What did Pilate say? What did he offer? What did the people shout out? Whom did they choose? Who set them on? What did Pilate do to Jesus? Whom did he release? Who carried the cross first? Who afterwards?

BEARING THE CROSS.

AH ! sinners heave a grateful sigh,
For He, who drank the cup erewhile,
Now goes the sinner's death to die,
Sinners with God to reconcile.

As Isaac up Moriah's mount
Did bear the kindling wood,
So Jesus up the weary steep,
Did bear the blessed Rood.

Moses a brazen serpent raised,
With life-restoring powers ;

But Jesus on His Cross upraised,
Heaven's light to us restores.

As from the poisoned serpent's sting
The people found release,
So from the pangs Christ bore for us,
Come healing, blessing, peace.
Ammergau Passion Play.

THE STORY OF THE CROSS.

1. THE QUESTION.

"IN His own raiment" clad—
"With His blood dyed,"
Women walk sorrowing
By His side.

Heavy that Cross to Him,
Weary the weight—
One who will help Him waits
At the gate.

See! they are travelling
On the same road—
"Simon is sharing with
Him the load."

Oh whither wandering
Bear they that "Tree?"
He who first carries it—
Who is He?

2. THE ANSWER.

Follow to Calvary,
Tread where He trod—
He who for ever was
Son of God.

You who would love Him, stand
Gaze at His face,
Tarry a while on thine
Earthly race.

As the swift moments fly
Through the blest week,
Read the great story the
Cross will teach.

Is there no beauty to
"You who pass by,"
In the lone Figure which
Marks that sky?

3. THE STORY OF THE CROSS.

On the Cross lifted,
Thy face I scan—
Bearing that Cross for me,
Son of man.

Thorns form Thy diadem,
Rough wood Thy throne,
For us Thy blood is shed—
Us alone.

No pillow under Thee
To rest Thy head,
Only the splintered Cross
Is Thy bed.

Nails pierce Thy hands and feet,
Thy side the spear;
No voice is nigh to say
Help is near.

Shadows of midnight fall,
Though it is day;
Thy friends and kinsfolk stand
Far away.

Loud is Thy bitter cry ;
Sunk on Thy breast
Hangeth Thy bleeding head,
Without rest.

Loud scoffs the dying thief
Who mocks at Thee ;
Can it, my Saviour, be
All for me ?

Gazing afar from Thee,
Silent and lone,
Stand those few weepers, Thou
Call'st Thine own.

I see Thy title, Lord,
Inscribed above :
" Jesus of Nazareth,"
King of love.

What, O my Saviour,
Here didst Thou see
Which made Thee suffer and
Die for me ?

4. THE APPEAL FROM THE CROSS.

Child of My grief and pain,
Home of My love
I came to call thee to
Realms above.

I see thee wandering
Far off from Me ;
In love I seek for thee,
Do not flee.

For thee My blood I shed,
For thee alone ;
I came to purchase thee
For Mine own.

Weep not for My grief,
Child of my love—
Strive to be with Me in
Heaven above.

5. OUR CRY TO JESUS.

Oh, I will follow Thee,
Star of my soul,
Through the deep shades of life,
To the goal.

Yes, let Thy Cross be borne
Each day by me—
Mind not how heavy, if
But with Thee.

Lord, if Thou only wilt
Make me Thine own,
Give no companions, save
Thee alone.

Grant through each day of life
To stand by Thee ;
With Thee when morning breaks,
Ever to be !

CHAPTER LXI.

THE CRUCIFIXION OF JESUS.

"THERE were also two others, malefactors, led with Him to be put to death.

"And when they were come to the place which is called Calvary, there they crucified Him, and the malefactors, one on the right hand and the other on the left.

"Then said Jesus, Father, forgive them ; for they know not what they do. And they parted His raiment, and cast lots.

"And the people stood beholding. And the rulers also with them derided Him, saying, He saved others; let Him save Himself, if He be Christ, the chosen of God.

"And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If thou be the King of the Jews, save thyself.

"And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

"And one of the malefactors which were hanged railed on Him, saying, If thou be Christ, save thyself and us.

"But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

"And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

"And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise.

"And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

"And the sun was darkened, and the veil of the temple was rent in the midst.

"And when Jesus had cried with a loud voice, He said, Father, into thy hands I commend my spirit: and having said thus, He gave up the ghost.

"Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

"And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned" (Luke xxiii. 32-48).

NOTES.—Malefactors are *criminals*, those who break the law. *Parted His raiment*.—The clothes of a criminal, when executed, became the perquisite of the soldiers who were set to conduct the execution. *Derided* means sneered at, jeered. *Superscription* is something written over; at an execution it was the name and crime of the condemned person. *Same condemnation* means all sentenced to the same punishment—viz., crucifixion. *Paradise* does not mean *heaven*, but the place where peoples' souls after death wait for the judgment: it seems to mean here the place where good souls wait. *Veil of the temple* was that veil that

hung between the Holy Place and Holy of Holies, to screen off God's presence. It was torn open to shew Christians could now be admitted there.

QUESTIONS.

Who were crucified with Jesus? What are malefactors? Was Jesus one? How were they placed at the crucifixion? What was the place called? What was the prayer of Jesus? What did that shew? How did the rulers answer it? What did the soldiers do? To whom did His clothes go? What did "the people" do? And the two malefactors? What did Jesus say to one of them? Why? What is paradise? How long did the darkness last? What time was that? What was the veil? Why was it rent?

THE SEVEN WORDS FROM THE CROSS.

DRAW near, thou lowly Christian,
And kneel beneath the tree,
Where hangs thy Lord and Saviour,
Shedding His blood for thee:
Hear how He speaks in voices seven,
And make thy prayer the while to Heaven.

THE FIRST WORD.

(Luke xxiii. 34.)

Nailed on the cross in anguish
Of soul, and body too,
He pleads, "Forgive them, Father,
Who know not what they do."
Jesu! this selfish heart convert
To pray for those who seek my hurt.

THE SECOND WORD.

(Luke xxiii. 43.)

Next, royal grace conferring,
He speaks, "To thee, I say,
Thou shalt be with me verily
In Paradise to-day."
Lord, with the thief remember me,
When in Thy kingdom Thou shalt be.

THE THIRD WORD.

(John xix. 26, 27.)

Now friend and mother-cheering,
To her, "Behold thy Son,"
And then, "Behold thy mother,"
To that beloved one:
Jesu! to this my heart prepare,
For homeless ones with Thee to care.

THE FOURTH WORD.

(Mat. xxvii. 46.)

His wrath for sin declaring,
The Father light denies:
"My God, my God, why hast Thou
Forsaken me?" He cries.
Jesu! in death's lone hour be near,
My sins to chase, my soul to cheer.

THE FIFTH WORD.

(John xix. 28.)

Hear, in the sultry darkness,
The word of suffering burst,
Wounded and faint He crieth,
With parched throat, "I thirst."
Dear Lord, Thou thirstest for my soul—
Thy fount of grace will make me whole.

THE SIXTH WORD.

(John xix. 30.)

The sponge upon the hyssop
The holy writ fulfilled;
Then, "It is finished," saith He,
Each act as God hath willed.
Jesu! that I Thy work complete,
Oh, make me for Thy service meet.

THE SEVENTH WORD.

(Luke xxiii. 46.)

Then bows He, loudly crying
(Most trustful in the end),
"Into Thy hands, O Father,
My spirit I commend."
Sinful and weak, O Lord, may I
Still on Thy love in death rely.

Go boldly onward, Christian,
Counting earth's gain but loss;
For love of all Thou bearest
Beneath the precious Cross.
To Jesus looking, run thy race,
Then rest in death on Jesus' grace.

T. W. C.

CHAPTER LXII.

THE BURIAL OF JESUS.

"WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple:

"He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

"And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

"And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

"Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again.

"Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

"Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

"So they went, and made the sepulchre sure, sealing the stone, and setting a watch" (Mat. xxvii. 57-66).

NOTES.—Joseph (son of Jacob) was a type of our Lord. Another Joseph was His earthly guardian, and a Joseph buried Him. *Preparation* for the great Sabbath that ended the Paschal feast. *Sealing the stone* may mean putting on it an official seal, or cementing it down. *A watch* consisted of four soldiers, who changed guard every three hours.

QUESTIONS.

Who was Joseph? How many Josephs were connected with Jesus? How? What did this Joseph do? Why did he go to Pilate? Where did he put the body? How did he close the door? Who sat to watch it? What did the chief priests ask of Pilate? Why? What did he answer? What did they do? How did they *seal* the stone? What was the watch? Of what use was it?

THE NIGHT WATCH.

How still is the garden
As night settles on it,
And sweetly exhaling
Their scents in the night dews,
The flowers give in silence
Their tribute to Jesus.

The voice of the night wind,
Scarce heard in the distance,
Comes softly advancing
From leaflet to leaflet,
To whisper in trembling
One prayer over Jesus.

Expiring with sundown,
The sounds of the city
Have sunk down in silence,
And men sit and ponder
In hushed expectation
The slumbers of Jesus.

And hark ! in the stillness,
Sways backwards and forwards,
In musical cadence,
A sigh and a murmur,
A waft of light pinions
Of wings fanning Jesus.

Oh, sound is that slumber,
Its stillness unbroken;
For stern was the labour,
The cross and the passion,
And bitter the deep cup
Of gall for the weary.

Rev. G. Moultrie.

CHAPTER LXIII.

THE RESURRECTION OF JESUS.

EASTER DAY.—“Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

“And they found the stone rolled away from the sepulchre.

“And they entered in and found not the body of the Lord Jesus.

“And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

“And as they were afraid, and bowed down their faces

to the earth, they said unto them, Why seek ye the living among the dead?

"He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

"And they remembered His words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

"It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

"And their words seemed to them as idle tales, and they believed them not.

"Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass" (Luke xxiv. 1-12).

Eight times our Lord shewed Himself to persons after His resurrection, and five of these were on Easter Day.

1. To Mary Magdalene, who, turning away from the empty tomb, meets Him, but thinking He is the gardener, asks where he has laid Him, that she may take Him away. Then Jesus calls her by name, and she falls at His feet; but He says to her, "Touch me not, for I am not yet ascended to my Father."

2. To the other women, as they come again to the tomb. He charges them to tell the brethren to meet Him in Galilee.

3. To two disciples (Cleopas and probably Luke), as they go to Emmaus, a village about seven miles from Jerusalem. They knew Him not till He sat at table and blessed the bread, as He had done that last night. Then He vanished, and they went back to Jerusalem in haste.

4. To Peter, during the time these two disciples were away.

5. To ten of the apostles (Thomas being absent), who were assembled in the upper room for prayer. The doors were shut and barred; but He appeared in the midst, and said, "Peace be to you."

6. SUNDAY AFTER EASTER.—On the following Sunday He appeared to the eleven apostles, when they were met again for prayer in the same room, and said, "Peace be unto you."

"Then saith He to Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

"And Thomas answered and said unto Him, My Lord and my God.

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John xx. 27-29).

7. Probably on the following Sunday to seven apostles by the sea of Galilee. They seem to have gone back to their trade of fishing to earn a living, and Jesus calls them away from it, as He had done before, by giving them a miraculous draught of fish. He asks Peter three times if he loves Him, and three times tells him to feed His sheep and His lambs.

8. On the fortieth day, when He led them out to Bethany. After telling them to wait at Jerusalem till they were baptized with the Holy Ghost, He breathed upon them, gave them His blessing, told them to make disciples of all nations, and then ascended into heaven.

But Paul tells us of two other occasions on which He appeared—viz., to James and to above 500 brethren at once (1 Cor. xv. 6, 7); and Luke says, He was seen by the apostles during the whole forty days He remained on earth (Acts i. 3).

NOTES.—*Perplexed* means *puzzled*. The *fortieth day* is reckoned from Easter Day—it is called Ascension Day.

QUESTIONS.

Who came to the sepulchre? On what day? At what time? How did they find it altered? What puzzled them? Who set them right? What did they say? To whom did the women tell it? What did the apostles think of it? Who went to see? What did he find? How many times do the Gospels say Christ was seen by people? By whom first? Whom did she think He was? How did she know Him? To whom did He appear next? What did He tell them? To whom next? How did they know Him? Where was Emmaus? To whom had He appeared in their

absence? To whom did He shew Himself next? On what day were these five appearances? When was the next? To whom? Who doubted? How was he convinced? When was the next? Where? To whom? What were they doing? What did Jesus say to them? What to Peter? How many times? Why? Who are the "sheep" and "lambs?" When was the last appearance? On what day? The fortieth day from what? What did He then do to them? What did He say? What happened as He blessed them? What other appearances are mentioned by Paul?

THE RESURRECTION.

HALLELUJAH! now victorious
 Over all His deadly foes,
 Is the Hero great and glorious,
 He who bore His people's woes!

Chant the thrilling psalm to greet Him,
 Bring the brightest flowers to lie
 In the path He treads, and meet Him
 With your sweetest songs of joy.

Praise Him, O ye host of heaven!
 Praise Him, earth, thou newly born!
 Praise Him, souls, whose bonds were riven
 On His resurrection morn!

He who conquered death with glory,
 He who died on Calvary,
 He has crowned the awful story
 With a kingly throne on high.

Praise Him, ye eternal choir,
 Sing His triumph o'er and o'er,
 With the cymbal, lute, and lyre,
 Ever and for evermore.

Ammergau Passion Play.

CHAPTER LXIV.

THE ASCENSION OF JESUS.

ONE day our Saviour bade His apostles and their companions accompany Him along the road towards Bethany over the Mount of Olives. They followed Him until He arrived at one of the secluded hills which overhang Bethany. There, while He was in the act of blessing them, He was *lifted up* into the sky in their presence, until at last a cloud hid Him from their view.

Long time did the apostles gaze in the direction their Saviour went; and when at last they turned their faces towards earth they beheld two men (angels) standing near them speaking words of solemn meaning and importance. Thus spake they:—"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

ELECTION OF MATTHIAS.—Our Saviour chose *twelve* apostles, after the number of the *tribes*. Judas had hung himself from remorse. So Peter, wishing to keep to the original number, suggested that another apostle should be chosen. He stated that the candidate should have a knowledge of—(1.) the baptism of John, the introduction to our Lord's ministry; and, (2) the resurrection of our Lord, the completion of it, and the beginning of his heavenly life.

The disciples elected two for the office of apostle, viz., Joseph called Barsabas, who was surnamed Justus, and Matthias.

God alone knew the hearts of these two men.

So the apostles prayed to Him to shew which was the more fit for the work.

"Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.

“ And they gave forth their lots ; and the lot fell upon Matthias ; and he was numbered with the eleven apostles.”

NOTES.—The twelve apostles now were—Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphæus, Simon Zelotes, Judas the brother of James, and Matthias. There are three other lists of the apostles (Matt. x., Mark iii., Luke vi.) *Barsabas and Matthias*—We know nothing of these men, but what is stated above. Barsabas must not be confounded with Barnabas, the apostle to the Gentiles.

QUESTIONS.

Along which road did the apostles accompany our Saviour? Where did they at length arrive? What happened while they were there? What do you mean by our Lord's *Ascension*? Was His ascension sudden or gradual? How does His ascension differ from that of Elijah? When the apostles turned their eyes towards earth, whom did they see? What were the angels doing? What did they say? How many apostles did our Saviour choose? Why *twelve*? What became of Judas? Who wished to fill up his place? What were the qualifications necessary for an apostle? Who were nominated by the disciples? Shew that the apostles did not really know which was the better of the two? Which was chosen? How was he chosen? What is meant by casting lots? What is meant by *he was numbered with the eleven apostles*?

“WHICH ART IN HEAVEN.”

JERUSALEM ! my happy home !
 When shall I come to thee ?
 When shall my sorrows have an end ?
 Thy joys when shall I see ?

O happy harbour of the saints,
 O sweet and pleasant soil,
 In thee no sorrow may be found,
 No grief, no care, no toil !

In thee no sickness may be seen,
 No hurt, no ache, no sore ;
 There is no death, nor ugly dole,
 But life for evermore.

No dampish mist is seen in thee,
No cold nor darksome night;
There every soul shines as the sun;
There God Himself gives light.

There lust and lucre cannot dwell,
There envy bears no sway;
There is no hunger, heat, nor cold,
But pleasure every way.

Jerusalem ! Jerusalem !
God grant I once may see
Thine endless joys, and of the same
Partaker aye to be !

Thy walls are made of precious stones,
Thy bulwarks diamonds square,
Thy gates are of far Eastern pearl,
Exceeding rich and rare.

Thy turrets and thy pinnacles
With carbuncles do shine;
Thy very streets are paved with gold,
Surpassing clear and fine.

Thy houses are of ivory,
Thy windows crystal clear;
Thy tiles are made of beaten gold—
O God, that I were there !

Ah ! my sweet home, Jerusalem,
Would God I were in thee !
Would God my woes were at an end,
Thy joys that I might see !

Thy saints are crowned with glory great,
They see God face to face;
They triumph still, they still rejoice
That happy is their case.

Here sweet is mixed with bitter gall,
Our pleasure is but pain ;

Our joys scarce last the looking on,
Our sorrows still remain.

But there they live in such delight,
Such pleasure and such play,
As that to them a thousand years
Doth seem as yesterday.

Thy vineyards and thy orchards are
Most beautiful and fair,
Full furnished with trees and fruits,
Exceeding rich and rare.

Quite through the streets, with silver sand,
The Flood of Life doth flow,
Upon whose banks, on every side,
The Wood of Life doth grow.

There trees for evermore bear fruit,
And evermore do spring;
There evermore the angels sit,
And evermore do sing.

Jerusalem ! my happy home !
Would God I were in thee !
Would God my woes were at an end,
Thy joys that I might see !

Baker.

CHAPTER LXV.

THE GIFT OF THE HOLY GHOST.

WHEN the day of Pentecost arrived the Holy City was filled with strangers, not only from Jerusalem, but from many other places—*devout men, out of every nation under heaven.*

All being assembled in one place, and the disciples anxiously waiting for the *promised Comforter*, “suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

“And there appeared unto them cloven tongues like as

of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

The *multitude* were now amazed. Some said, "Are not all these which speak Galileans? How hear we every man in our own tongue wherein we were born?"

Others mocking said, "These men are full of new wine."

Thereupon Peter stood up, and in a striking sermon reminded them that it was then only the third hour since sunrise (9 o'clock), before which no Israelite tasted anything. They were not filled with wine, but the words of the prophet Joel were now fulfilled.

The wonderful gifts bestowed upon the apostles were given by that Christ whom they had crucified and slain, and who was now exalted to the right hand of God. Such an effect had the preacher's words upon the people, that they were "pricked to the heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"

Then Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

"Then they that gladly received his word were baptized: and the same day there were added unto them three thousand souls."

NOTES.—*Feast of Pentecost* (fiftieth day after the Passover). This was also called the "Feast of Weeks," and the "Feast of First-fruits." It was the second of the great Jewish festivals, and it reminded the Jew of three things—1. Of his great deliverance from bondage; 2. of the giving of the law; 3. that God gave him food in its appointed season. *The city was filled with strangers.*—We are told that in Jerusalem there were *Parthians*, dwellers in the East even to India; *Elamites*, Persians; those from *Cappadocia* and *Pontus*, two provinces of Asia Minor, &c. *Devout men* are Jewish proselytes.

QUESTIONS.

What is meant by the *day of Pentecost*? By what other names is the feast of Pentecost known? Why do the Jews keep it?

Which is the "Holy City?" Why did so many people meet at it? What sort of people were they? Whence came they? What were the disciples expecting? What is the *Comforter*? Shew that He was promised. Describe the coming of the Holy Ghost. How did He affect the disciples? What was the effect upon the multitude? What did some say? And others? Shew that the disciples were not drunk. What did Peter say to the people? What was the result of his speech?

"THY KINGDOM COME."

To Jesus, the crown of my hope,
My soul is in haste to be gone:
Oh bear me, ye cherubim, up,
And speed me away to His throne!

My Saviour, whom absent I love,
Whom not having seen I adore;
Whose name is exalted above
All glory, dominion, and power:

Dissolve Thou these bonds, that detain
My soul from her portion in Thee,
Ah! strike off this adamant chain,
And make me eternally free.

When that happy era begins,
When arrayed in Thy glories I shine,
Nor grieve any more, by my sins,
The bosom on which I recline;

Oh then shall the veil be removed,
And round me Thy brightness be poured,
I shall meet Him whom absent I loved,
I shall see Him whom unseen I adored.

And then, never more shall the fears,
The trials, temptations, and woes,
Which darken this valley of tears,
Intrude on my blissful repose.

Or, if yet remembered above,
 Remembrance no sadness shall raise,
 They will be but new signs of Thy love,
 New themes for my wonder and praise.

Thus the strokes which from sin and from pain
 Shall set me eternally free,
 Will but strengthen and rivet the chain
 Which binds me, my Saviour, to Thee.
Cowper.

CHAPTER LXVI.

THE FIRST SIN, AND FIRST MARTYR.

ANANIAS AND SAPPHIRA.—We have seen that no fewer than 3,000 people, after Peter's first sermon, "believed and were baptized." Soon others followed their example, for "the Lord added to the Church daily such as should be saved."

These members of the Church were of one heart and soul, and each thought of his neighbour rather than of himself. They sold such lands and houses as they possessed, and brought the price and laid it at the apostles' feet, who caused distribution to be made according to every man's need.

A good example of these sincere, self-denying people was *Joses*, surnamed *Barnabas*.

But at length a sad blow fell upon the Church. A certain man named *Ananias*, with *Sapphira* his wife, sold a possession and kept back part of the price, and brought a certain part and laid it at the apostles' feet. This, they said, was the whole amount their lands fetched.

But their sin was found out, and heavy punishment was to follow. Peter declared that *Ananias* had not lied unto men, but unto God. The wretched man, on hearing this, "fell down and gave up the ghost."

Sapphira, coming in afterwards, was punished in like

manner. "How is it," said the apostle, "that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out."

"Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying her forth, buried her by her husband."

DEATH OF STEPHEN.—Stephen was a man "full of faith and power, who worked great miracles." He was one of the seven deacons appointed to assist the apostles. At last he offended some of the people, who declared that he spoke blasphemous words against the Temple and the Law.

So he was taken before the Sanhedrin, where he was questioned by the high priest. He defended himself with great ability, but the people "gnashed upon him with their teeth," and could not restrain their fury. On Stephen exclaiming, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God, they rushed upon him, and led him forth outside the city gates to stone him.

"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep."

NOTES.—*Hypocrite* is one who pretends to be better than he is. *The seven deacons* (Acts vi. 5), Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas. These are all Greek names. We know nothing of any of the deacons except Stephen and Philip. *Sanhedrin*, a council of 70 (elders, scribes, and priests), to govern the Jewish church.

QUESTIONS.

What is meant by the *Church*? Shew that it soon increased. By what especial marks were its members known? Mention one worthy member of it. Shew that all its members were not perfect. What was the sin of Ananias and Sapphira? Who discovered their sin? How was Ananias punished? and his wife? What may we learn from the history of these two people? What was Stephen? Why were the deacons appointed? How many deacons were there? Name some of them. How did Stephen offend the people? Give an account of his death.

THE HAPPY LAND.

THERE is a happy land,
Far, far away;
Where saints in glory stand,
Bright, bright as day.
“Hark, how they sweetly sing,
Worthy our Saviour king,
Loud let His praises ring,
Praise, praise for aye.

Come to this happy land,
Come, come away;
Why will ye doubting stand?
Why thus delay?
Come now to glory on,
Be crown and kingdom won;
Then, high above the sun,
We reign for aye.

Bright, in that happy land,
Beams every eye;
Fed by a Father's hand,
Love cannot die.
Oh, we shall happy be,
From sin and sorrow free,
Lord, when we reign with Thee,
Blest, blest for aye.

CHAPTER LXVII.

THE FIRST GREAT CONVERT.

CONVERSION OF SAUL.—One great enemy to the Church was Saul of Tarsus. He led on the people to stone Stephen. Not content with persecuting Christians at Jerusalem, he obtained permission of the high priest to

proceed to Damascus, for the purpose of bringing bound to Jerusalem any of those he met either there or on his journey.

But it was God's will that Saul the persecutor should become Saul the believer. On the journey to Damascus,



DAMASCUS.

about noon, when the sun was very bright, and when the famous city appeared in view, a light even brighter than the sun flashed upon him and those who journeyed with him.

Struck with fear, the persecutor fell to the ground, when he heard a voice exclaiming, "Saul, Saul, why persecutest thou me?" "Who art thou, Lord?" replied Saul. "I am Jesus, whom thou persecutest," was the answer.

The Lord then made known to him, in answer to the question, "Lord, what wilt thou have me to do?" that he should arise, go to Damascus, and it should be told him what he was to do. But, when they raised him from the ground, he was blind; and they led him by the hand into the city.

After three days spent in prayer, God sent a certain disciple, named Ananias, to cure him of his blindness, and to baptise him, saying—

“He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name’s sake.”

CONVERSION OF CORNELIUS.—Cornelius was a Roman soldier. He was a centurion, and was a very devout man, well known for his almsgiving. One day, about the ninth hour, he beheld in a vision an angel, who told him that his prayers and alms were remembered by God, and that if he sent for the apostle then lodging at Joppa, he would hear what God wished him to do.

The apostle was sent for, who, on entering the house of Cornelius, found the centurion in the midst of many of his relations and friends.

The centurion felt such reverence for one sent to him according to the angel’s words, that he wished to worship his guest. Peter reminded him that he also was a man, and then made a long address to the assembled company, in which he said that “God was no respecter of persons;” thus implying that He was willing to save the Gentile as well as the Jew.

While he was still speaking, the gift of the Holy Ghost came upon the Gentiles assembled, and they began to speak in different tongues, magnifying and praising God. They were then baptized.

NOTES.—*Damascus* was a very ancient city. It had at this time a large Jewish population. *Ananias*—nothing is known of this man but what is said here. *Centurion*, a captain over a hundred soldiers. At this time many troops, composed of Romans, were in Palestine, and their headquarters were at Caesarea.

QUESTIONS.

How was Saul an enemy to the Church? What do you know about Damascus? Give an account of Saul’s conversion. What was Cornelius? Describe his character. What did God make known to him? On what occasion? Whom did Peter find with

Cornelius? What did the apostle say to them? What is meant by "*God is no respecter of persons?*" What happened while Peter was speaking? What did Peter do to them?

"THY WILL BE DONE."

THROUGH the night of doubt and sorrow,
Onward goes the pilgrim band,
Singing songs of expectation,
Marching to the promised land.
And before us, through the darkness,
Gleameth clear the guiding light;
Brother clasps the hand of brother,
And steps fearless through the night.

One the light of God's dear presence,
Never in its work to fail;
Which illumines the wild, rough places
Of this gloomy, haunted vale.
One the object of our journey,
One the faith which never tires;
One the earnest looking forward,
One the hope our God inspires.

One the strain which mouths of thousands
Lift as from the heart of one;
One the conflict, one the peril,
One the march in God begun.
One the gladness of rejoicing
On the resurrection shore,
With One Father o'er us shining
In His love for evermore.

Go we onward, pilgrim brothers,
Visit first the cross and grave,
Where the cross its shadow flingeth,
Where the boughs of cypress wave.
Then, a shaking as of earthquakes,
Then, a rending of the tomb;
Then, a scattering of all shadows,
And an end of toil and gloom.

CHAPTER LXVIII.

ST. PAUL'S FIRST MISSIONARY JOURNEY.

SAUL and Barnabas were set apart by the Holy Ghost for the special work of taking the gospel into different countries. In their first journey they went from Antioch, through Cyprus, to Asia Minor. Many were the difficulties they had to contend against, yet God helped them through all. At

PAPHOS they were opposed by Elymas the sorcerer. He belonged to the court of Sergius Paulus, the deputy of the island of Cyprus, who had believed in the teaching of the apostles. But Saul, or as he was now called Paul, rebuked him, and declared "that the hand of the Lord should be upon him, and he should be blind, nor see the sun for a season." When at

PERGA John Mark, who had accompanied the apostles, left them, and returned home. It is supposed that he was afraid to face the dangers so likely to beset them. At

ANTIOCH they preached on two Sabbath days with great success; but the Jews were envious, and got the rulers to turn them out of the city. So they went on to

ICONIUM, where these Jews followed them, and set the people against them. At

LYSTRA Paul cured a man who had been a cripple from his birth. Fixing his eye upon him, Paul bade the man stand upright on his feet. In a moment he sprang up and walked. At first the people thought the apostles were gods, but some Jews from Antioch came, and declared they were only impostors. So the feelings of the people changed, and they stoned Paul, and thinking him dead, dragged him out of their town. But as the disciples stood round about him, he rose up, and came into the city; and the next day he departed with Barnabas to

DERBE, where he preached the gospel and taught many.

The apostles afterwards returned to Lystra, and so to Antioch, "from whence they had been recommended to the grace of God for the work which they fulfilled."

"And when they were come, and had gathered the

Church together, they revealed all that God had done by them, and how He had opened the door of faith unto the Gentiles."

NOTES.—Some of the trials that Paul met with may be gathered from 2 Cor. xi. 24-28—"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." *Deputy* was one *deputed* by the Roman Government to rule a province.

QUESTIONS.

What great work had Saul and Barnabas to undertake? Who prepared them for it? Where did the apostles start from? Which direction did they take? Who opposed them at Paphos? What is a sorcerer? How was Elymas punished? How far did John Mark accompany the apostles? Why did he leave them? What happened at Antioch? at Iconium? What miracle was worked at Lystra? What effect had it upon the people? What was done to Paul? Where did he next go? What did the apostles do when they returned to Antioch? Name all the places, in order, they visited on this journey.

"GIVE US THIS DAY OUR DAILY BREAD."

WHEN Hagar found the bottle spent,
And wept o'er Ishmael,
A message from the Lord was sent
To guide her to a well.

Should not Elijah's cake and cruse
Convince us at this day,
A gracious God will not refuse
Provisions by the way!

His saints and servants shall be fed;
The promise is secure;

"Bread shall be given them," as He said,
"Their water shall be sure."

Repasts far richer they shall prove,
Than all earth's dainties are ;
'Tis sweet to taste a Saviour's love,
Though in the meanest fare.

To Jesus, then, your trouble bring,
Nor murmur at your lot ;
While you are poor, and He is king,
You shall not be forgot.

CHAPTER LXIX.

ST. PAUL'S SECOND MISSIONARY JOURNEY.

AND after some days Paul said unto Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord."

And Barnabas determined to take with them John Mark, but Paul would not hear of this. "And the contention was so sharp between them, that they departed asunder one from the other : and so Barnabas took Mark, and sailed unto Cyprus : and Paul chose Silas, and departed. And he went through Syria and Cilicia confirming the churches."

He intended to go through Asia Minor ; but the Holy Spirit guided him, till he came to Troas, on the sea-coast.

There he saw, in a dream, a man standing on the opposite shore of Greece, crying out, Come over and help us. So he went on board a ship, crossed over to Neapolis, and up to

PHILIPPI, where he converted Lydia, a seller of purple. "She and her household were baptized."

Here there lived a damsel "possessed of a spirit of divination," who brought her employers much gain by *soothsaying*. Day after day as she met Paul and Silas

she cried out, "These men are the servants of the most high God, which shew unto us the way of salvation."

Paul at length rebuked the evil spirit within her, and the damsel was restored to her right mind. But when her masters saw that the hope of their gains was gone, they were very angry, and caused Paul and Silas to be dragged before the magistrates, who ordered them to be scourged and thrown into prison, where their feet were placed in the stocks. But even in prison they were happy. There, too, they converted the jailor and his family.

On being set free they continued their journey. When at ATHENS the spirit of Paul was "stirred in him," as he beheld the idols and idol temples which crowded the city; yet here he preached God on Mars' Hill. While speaking of the one true God, and the resurrection of the body, some laughed, while others said they would hear him again upon these matters.

The apostle next went to

CORINTH, where he remained eighteen months attaching himself to Aquila and Priscilla, with whom he worked as a tentmaker. Afterwards Paul went to Ephesus and returned to Jerusalem, in time to keep the feast of Pentecost, after which he hastened to Antioch, where he continued for some time.

NOTES.—*Soothsayer*, one who pretended to foretell future events. *Scourge*, this was usually formed of three lashes or thongs of leather or small cords. The person to be scourged was tied by his arms to a low pillar, his back bared, and his body bent forward. So severe were the lashes given that a man was often beaten to death. *Stocks*, a machine or instrument by which the feet and arms of prisoners are secured. *Tentmaking*, the preparation of goats'-hair tents for the use of people in the East.

QUESTIONS.

Why was a second missionary journey undertaken? Who accompanied Paul? Why not Barnabas? What took place at Philippi? What is a damsel? What a *damsel possessed of a spirit of divination*? What remark did the damsel make on Paul and Silas? How did Paul help her? What effect had this upon her employers? What is *scourging*, and what are *stocks*? How did Paul and Silas spend their time in prison? What took place at Athens? What was the next place that the apostle went to? How long did he stay there? How did he support himself?

"FORGIVE US OUR TRESPASSES."

LORD, as to Thy dear cross we flee,
And plead to be forgiven,
So let Thy life our pattern be,
And form our souls for heaven.

Help us, through good report and ill,
Our daily cross to bear ;
Like Thee, to do our Father's will,
Our brethren's griefs to share.

Let grace our selfishness expel,
Our earthliness refine ;
And kindness in our bosoms dwell,
As free and true as Thine.

If joy shall at Thy bidding fly,
And grief's dark day come on,
We in our turn would meekly cry,
"Father, Thy will be done."

Kept peaceful in the midst of strife,
Forgiving and forgiven ;
Oh may we lead the pilgrim's life,
And follow Thee to heaven.

CHAPTER LXX.**ST. PAUL'S THIRD MISSIONARY JOURNEY, &C.**

THE Apostle Paul, accompanied probably by Timothy (whom he converted at Iconium), set out to visit the churches that had been planted in Phrygia and Galatia.
At

EPHESUS, the apostle spent three whole months in trying to convince the Jews that Jesus was the Messiah. *Some* believed, but many would not accept his doctrine ;

so Paul with the disciples left the synagogue and moved to the school of Tyrannus.

Here he taught for two years, during which he worked many miracles. So successful was his teaching that the sellers of the models of Diana and of the temple found their trade greatly reduced. Led on by Demetrius, a silversmith, they raised great uproar against the apostle, who fled to Macedonia. At

CORINTH he dwelt three months. Here also a plot was formed against his life, so he departed. At

TROAS, on a Sabbath evening, Eutychus, a young man, grew weary listening to Paul's discourse. Overcome by sleep, he suddenly fell out of the window, in which he sat, and was taken up dead. Amidst much confusion amongst the people the apostle embraced the body, saying, "Trouble not yourselves, for his life is in him. And they brought the young man alive, and were not a little comforted." At

MILETUS he sent for the elders of the Church of Ephesus, and bade them a solemn last farewell. When at JERUSALEM, he offended the Jews, who charged him falsely with taking Trophimus, a Gentile, into the temple. A mob quickly collected, and dragging the apostle into the outer court, beat him violently, until he was rescued by Claudius Lysias, the Roman chief captain, who sent him by night to Cæsarea, where he was imprisoned two years. But he appealed to the Emperor's Court, at Rome, and during the voyage the ship in which he sailed was wrecked, but all on board were saved, and landed at Malta.

Arriving at Rome, Paul was imprisoned, but he was permitted to preach the kingdom of God, and to receive all who came to him. While here he wrote several of his epistles.

Paul was at length released, but he was again arrested, and was a second time imprisoned. This imprisonment was very severe, and the apostle was condemned to die. Beyond the walls of the city he was led to the place of execution, where a headsman with a sword put an end to his life.

QUESTIONS.

Who probably accompanied Paul on his third journey? From whence did he come? How did the apostle begin his work at Ephesus? Why did he discontinue preaching in the synagogue? Where did he now go? Why was he obliged to leave Ephesus? What took place at Corinth? Relate what happened to Eutychus. What took place at Miletus? How did the apostle offend the Jews at Jerusalem? Give some account of the voyage to Rome. On arriving at that city, what became of the apostle?

“LEAD US NOT INTO TEMPTATION.”

HOPE of those that have none other,
Left for life by father, mother,
All their dearest lost or taken,
Only not by Thee forsaken ;
Comfort Thou the sad and lonely,
Saviour, dear, for Thou canst only

When the glooms of night are o'er us,
Satan in his strength before us ;
When despair and doubt and terror
Drag the blinded heart to error ;
Comfort Thou the poor and lonely,
Saviour, dear, for Thou canst only

By Thy days of earthly trial,
By Thy friend's foreknown denial,
By Thy cross of bitter anguish,
Leave not Thou thy lambs to languish :
Comforting the weak and lonely,
Lead them in Thy pastures only.

Sick with hope deferred, or yearning
For the never-now-returning,
When the glooms of grief o'ershade us,
Thou hast known, and Thou wilt aid us !
To thine own heart take the lonely,
Leaning on Thee only, only.

F. T. Palgrave.

THE APOSTLES' CREED IN THE ACTS OF THE
APOSTLES.

I believe in God the Father,	Acts iii. 13.
Almighty, maker of heaven and earth,	iv. 24.
And in Jesus Christ	ii. 22; iv. 27.
His only Son, our Lord,	ii. 22, 36; iii. 26.
Who was conceived by the Holy Ghost,	iii. 15; x. 38.
Born of the Virgin Mary,	i. 14.
Suffered under Pontius Pilate,	iii. 13; iv. 27.
Was crucified, dead, and buried;	ii. 23, 31; v. 30.
He descended into hell;	ii. 31.
The third day He rose again from the dead,	ii. 24, 31; iii. 15; x. 40.
He ascended into heaven.	i. 9, 22; iii. 21.
And sitteth on the right hand of God, the Father,	ii. 33; v. 31.
From thence He shall come to judge the quick and the dead,	i. 11; iii. 20; x. 42.
I believe in the Holy Ghost,	i. 5, 16; ii. 17, 33, 38; iv. 31; v. 32.
The Holy Catholic Church,	ii. 21, 47; iii. 24-26; v. 32; x. 35.
The Communion of Saints,	ii. 46, 47; iii. 25; iv. 32.
The forgiveness of sins,	iii. 19, 26; v. 31; x. 43.
The resurrection of the body,	iii. 15, 16, 19; iv. 2.
And the life everlasting,	iii. 15, 19; iv. 12.

“DELIVER US FROM EVIL.”

For ye were sometimes darkness, but now are ye light in the Lord:
walk as children of light (Ephesians v. 8).

MAKER of all things, aid our hands,
In all our works be near,
That our chaste lives may worthier prove
The name of Christ to bear.

Thou, only mighty, only good,
Art to thyself the way;
Thou only, who hast given the law,
Canst teach us to obey.

Perils environ all the road ;
Our slippery feet control,
That so our steps more steadfastly
May press on to the goal.

O happy goal, where true repose
And peace awaits for ever,
And Thou to thine dost give to drink
Of joy, as from a river.

For Thee, good Lord, the hart doth pant,
For Thee the spirit sighs :
Grant unto those Thy grace hath saved
To win the eternal prize !

The Child's Christian Year.

“And thou shalt give them drink of thy pleasure as out of the
river” (Psalm xxxvi. 8).

THE END.

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